NO-HISTORY

VERSUS

NO-WAR

OR

THE GREAT TOOTLE REBELLION EXPOSED

I beg you to assure His Majesty, the Emperor that there is No War on this Continent.—*Substance of* SEWARD'S *dispatch to his Man in France.*

BY

MICHAEL MAGAUL

NEW YORK
E. R. McCALL, PUBLISHER
10 EAST 14TH STREET
1886

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Press of J. J. Little & Co.,
Nos. 10 to 20 Astor Place, New York.

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HATCHMENT FOR THE *NATION.*

BRING OUT THE HIGH-LOW HORN—TOOT! TOOT! CALL UP THE FREE DOGS OF NO-WAR. LEAVE *WAR* TO EFFETE EUROPE.

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MAGAUL'S NOTICE.

PART I. of this book was written during hostilities between the sections, but from the passions of the hour the combatants would scarcely have heeded an angel direct from heaven. The ideas then smoldering in the mind have since emerged from the chaotic state, and are here arranged in six additional parts, Part I. having been rewritten and aligned with the Six for the extermination of evil from the world.

To bring the profoundest thoughts of which man is capable into popular comprehension, the unity in the works and laws of the Universal Creator and Governor is so simplified and displayed by aggressive statement as to force conviction upon every grade of intellect. While the chinless exponent of British "neutrality" is squelching from the field of Bull Run, in haste to post the London *Times* how he would rally the *yewnyan* army, a superior being, like the Angel of Revelation, is supposed to ride above him on a phantom monarchical horse, pouring out ridicule, irony, satire, and God-inspired curses upon infernal abolitionists the world over.

In sneering at civilization this book does not attack what is genuine, but spits the moral runts who worship it, as a Hindoo bows before his small conception of deity. Civilization, when analyzed, proves to be a form of slavery; and, in fact, contains, and ever has contained, many elements of *wrong* slavery. No-history places civilization in its right place. In this connection, attention is called to certain terms and titles, such as Tootleism, Bumbellion, Nigpope, Soakall, Anthropoids, etc., which explain themselves by the context.

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It may be proper to explain that a large portion of No-history was written in the fixed belief that the people North and South would be driven by the instincts of truth and liberty to band together and kill every abolitionist from Maine to California, and from Oregon to Florida. After getting ready for publication, however, the idea was providentially suggested that, if the mind of woman could be enlightened, her womanly influence over brutes of the devil might assure a peaceable solution. Infinite care was then taken to impress her sensitive mind with the vast mystery of life and death, and to demonstrate her place in the problem. And, since a democrat has been placed in the executive office of a What-is-it (some say it is a republic, others say nation), there arises a strong hope that the *whole country* may yet peaceably organize a true federation and corresponding union and government.

A parcel of scribblers and hunchback politicians, having convicted the South of the rebellion before the Court of Satan, and having leveled the Almighty to negro fathership, think they have wiped out the Bible, like wiping a dish and turning it over. Magaul and his good angel pay their respects to some of these silly creatures, male and female. Neither the screechings of semi-idiots to change Anthropoids into children of Adam, nor the lunge of bayonets to make them *sovereigns*, can enlighten the mind or promote justice.

But we hope to eliminate evil from the whole earth, and to this end have analyzed the truth, and in Part VII. formulated two organizations, one political the other religious, by means of which the people in the What-is-it can re-assert independence and the principles of true federation; mash the serpentarian Republican Party into the dust; bury Popery as the chief instigator and supporter of false allegiance; reform or set aside the Protestant sects and heresies; emancipate the Bible from the rule of owlish bigotry so as to pave the way for conversion of the Jews and of the whole world, *not* by sending religious dunces to Africa, or dapper pagans to Asia, but by sending the *Gospel* to free-mongers in the U. S. and to

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the monarch-ridden serfs of infidel Europe; and do everything *conservatively*, combining ultimately all ethnic peoples in one vast confederation of millennial peace.

The patient or impatient reader will learn that the doctrine of immortality, as universally believed, is false; that the dogmas of free-will and original sin merely evidence the long-continued effects of a foreign and inimical lodgment in the mind; that the fact of imputation is misplaced, and hence Protestants have a pope in one Adam, whom they name federal head; that allegiance to human government is a black fraud; and that nearly all the ideas of theologians respecting priestship are false or *inadequate*. As to the poor turned-around evolutionists, it will be seen that their putative tails are where their heads ought to be.

History is mostly a re-enactment and re-catalogue of crimes, as generation after generation appear upon the scene. The *conscientious* act of a certain thing with an immortal soul who, to save his army of invasion from annoyance, murdered one hundred thousand prisoners in cold blood, was lately re-enacted in this highly free country, in the cold-blooded policy of non-exchange. Magaul therefore urgently recommends that these Timourish deeds be made a point of departure for something else. Let us try to flank history and civilize and rebaptise the dolt. In arraigning the trooly, for inspection by the common actors of ordinary history, we adhere to the rule *de mortuis*, etc., so far as their private acts are concerned. If deader than Timour, nothing that any mortal can say will hurt them. If holier than Abel, they can afford to pity a poor "rebel." And if still in the flesh, they may take warning and repent before the final day of doom shall come.

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NO-HISTORY VERSUS NO-WAR.

I.

SHOWS THE ABOLITION DEVIL AT WORK.

Ha! Ho! what are you running from? *Squelch, squelch.*
Not from you, damn you—pop!

THESE are the contributions to peace and unity by a certain Briton known generally in the South as Bull Run Russell, in England as doctor of military law, and in India as Talwan Hoogly. Every one may recollect the unpainted pink of British neutrality, who did [not] rally the routed "Army of the Potomac." He arrived on this free and equal scene just in time to catch the first dust kicked up by Self-government, the South answering for Self in the "experiment," and sundry outsiders for government. Had the biped on horseback been feathered, the opportune arrival to the feast of flesh would have suggested a buzzard sailing with flapping wings from the neutral shores of American-loving Britannia, eager to scent the odor of dying Republicanism from afar, and to batten upon its carcass. But this *medius terminus* between war and no-war is one of the civilized, fed, so to speak, on British neutrality; and were it not for the London *Times* we should know nothing. There we learn all about it: how Bull Run ran when he saw the rest run: how he came bouncing along and *squelching* beside a soldier of the *yewnyan:* how he yelped, What are you running from? and how the soldier in reply popped a cap at the unknown general, which might have sped a

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bullet which might have killed an exemplar of monarchical neutrality. We learn by this authority that the Turk, or at least Scott's body-guard, never did such running—for the purpose of rallying.

Whether these were actual occurrences is immaterial. They crossed the Atlantic as such ; were duly reproduced by the friendly tribes on *this* side; so that the routed soldiers of Seward's rebellion could read in the columns of the Old Sun and the New Moon and the spading Tribune the contempt of Britons for all who turned the back upon a fight for a Lincolnitish union and a monarchical policy.

See the civilized thug of East Indians as he goes at cantering speed, squelching in his flight. Look where he goes : the friend of the only republic, the friend of Lincoln, the friend of Davis, and especially the friend of the negro, the poor, poor negro,

> Whose unlettered mind
> Sees rain in clouds, and hears *by means* of wind.

He reaches Washington, name sacred to Britons. No bullet has crashed through his benevolent corpus. He is safe, and so is the capital of the disunited united ; and needing rest, is glad that Sir Somebody did not burn up the place as prize of conquest in 1812 !

As continued example of this sort of neutrality, read the leaders of this London *Times*, a paper reflecting aristocratic hatred of everything really republican. They invariably betray sympathy with the Northern attempt at subjugation, and in the article announcing the enforced exodus of its special by order of Slabsides the 1st, there is a whimpering regret that as yet only *federal* failures had been recorded ; but now, that prodigy, the little Napoleon, was about to make his anabasis to Richmond, but alas ! he who fled before the sweep of talwans in the hands of mutinous Hindoos would not be there with the little man, to "tell the truth" and prevent "US" from disgrace. And yet these dealers in duplicity

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keep up the loud averment that the South can never be subjugated. There is reason in this duplicity, but it is that of Satan. When the bigots at Washington, *alias* "the government," suppress a newspaper, or significantly hint to the fast friend of Davis, of Lincoln, and the negro, that he had better cross to Europe *loyally* suspected as a spy and liar, they think this is one way of suppressing the "rebellion." So when this foreign paper shouts encouragement to Yankees to maintain the authority of government, and at the same time runs its windmill in behalf of the Confederates, the hidden motive must be either the prolongation of the contest to exhaustion, or a surrender to mobocratic despotism: either of which is fatal to republican liberty.

But perhaps this Briton is merely a snob; that he did not intend to rally the lawless law-imposers through the columns of the big *Times;* but that he meant to suggest with how much bravery and fury MONARCHISTS engaged in upholding government would conduct the fight. Perhaps the editors are close up with their sentinel and are darkly suggesting that, if the *republican* Makeshifts would transfer their want of legitimate power to the mother country, this little rebellion would be suddenly quashed. In fact, let us see if Great Britain is not morally bound to place this country in the position of Ireland and the other dependencies of its empire, rather than pursue its present policy of skimpy recognition.

Slabsides the 1st, his congress, and numbers of the Yankee nation, have gone clear back of the revolution and are crawling behind George III. and his government. The colonies, in '76, for reasons that seemed to them decisive, published to the world a paper in which they declared the severance of allegiance—a secession paper to all intents. George the King refused to recognize such severance, and declared the people of the colonies to be rebels. Several States, in '61, for reasons that seem to them decisive, have recourse to the ideas enunciated in this secession paper, styled the Declaration of Independence, and secede, *not* from a supreme government or any

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government, but from a league of States voluntarily formed. The movement may be described as a resumption of delegated powers, the resumers being sovereign States. Slabsides' minister pronounces the "Union" supreme, and the clapper-clawing Congress declare the people of the seceding States "rebels." Now the question for the *old* government is this: The Yankee tribe having virtually admitted that, as to themselves, the Declaration of Independence is a fraud, and that the colonies *have not* grown into free sovereign and independent States, why may not Great Britain rightfully turn upon this den of political swindlers, and enforce the allegiance which is now and always has been her due? Is that government estopped by having acknowledged the independence of several colonies? Such acknowledgment is only the assent of Parliament to certain new principles said to have been contended for by the colonies. But if, in the course of some eighty years, it appears by overt acts that no new principles were established, but that British sovereignty was cunningly duplicated by a hatched thing styled "the Union," it is inevitable that the Empire holds the right to demand the fealty and pecuniary support of those who wrongfully forced assent to secession on false pretences. That cheating a lawful government, and not political principle, was the moving cause of *rebellion* among the duplicators is now manifest, if the ancestry are to be judged by their posterity. And if they have the right of forcing the Southern States to remain subjects of unauthorized experimenters, invoking, for justification, the indefeasible right of an accursed Union, much more has the parent country the right to ignore its former acknowledgment, and to force Unionpraters back to their proper and necessary allegiance to the British union.

But those foreigners who are weeping crocodile tears over the prospective ruin of republicanism say the Confederates are *slaveholders*, and hence are as little entitled to talk about new principles as their enemies. The preamble, in which both North and South are at one, says all *men* are *created*

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equal, and as the negro is a man, he is an equal, and should be released from bondage and *made* to assume his *equal* place in the new political paradise. And, as the Confederate constitution ignores the *preamble*, so our governments must ignore that constitution, and our ministry may nullify the obligations of international law in any "mode" they may choose.

This is not expressed in so many words, but is implied, and embodies the meanest kind of subterfuge. When Great Britain acknowledged the States, slavery existed; and when a minister was sent to the United States, the African was still in bonds; but somehow they kept down virtuous indignation until the Confederacy presented credentials claiming that her constitution was in accord both with human reason and Divine teaching, and then the *mode* of holding intercourse with such people was pigeon-holed as an insolvable riddle.

When the great Judge of all the earth shall hold his dread tribunal, will judgment be pronounced against any one because he has been a parent, or a ruler, or a slaveholder? No: because parents, rulers, and slaveholders are *recognized* in both covenants of redemption by general rules, and by words of warning and encouragement, to guide them in their respective relations; and the bad parent, ruler, or slaveholder will be condemned, not as persons sustaining these respective capacities, but as wrong users of rightful immunities. None but atheists, infidels, or *civilized dogs* would for a moment hold that Christ would authorize any relation and then drag a person before his bar and condemn him for having sustained such relation.

These views sustain the propriety of excluding negroes from political equality with the founders of independence, and absolutely settle the rightfulness of slavery, in contemplation of the Divine Being, in the mind of every one having the least spark of Christianity within him. But in contemplation of the British aristocracy and of their U. S. Snobs, and of sundry

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great and little potentates, slavery is not right. Oh no! Horrible! *Their* exquisite sensibilities are excruciated when they see some four millions of negroes who would otherwise be butchering each other in Africa brought into a condition of usefulness to themselves and to laboring people in other parts of the world. A few years since a prosaic descendant of the poetical *Mayflower* published a romance, founded upon *select* acts of wickedness, the main character an old darkey learning to read *select* parts of Scripture, the balance mainly white mongrels and detestable tyrants, who, it appears, would not have existed if negroes had not been slaves. But the remarkable part is where the superfine moralist takes issue with the authority of the Divine law and substitutes that of abolition religion. Immediately the corrupt mass of *Christendom* is in an uproar of spasmodic delight. Transported by adulation she visits England, the home of white slavery and negro abolition. Like Dickens' "thing with the back," the aristocratic females of *blasé* idleness follow the *Mayflower* with a succession of little shrieks. Mark this, ye oppressed white starvelings! These wretches and the array that fawn in their haughty train are your enemies. They are the enemies of God, of virtue, of truth, and of the poor Caucasian whose blood is as pure as theirs—of you who mediate between them and the soil. But lazy negroes are the pets of the great oneyers, the light-headed gentry whose wits have been turned by reading black and red romances and appropriating to themselves the labors of the lower classes. Do you suppose the Josh, *not* imported from China, *alias* the "present ministry," have any true religion? They may run into the big cathedrals and be bishoped, but persons acting as they do are slaves of the devil. Such as these, of necessity, sympathize with everything false, and it is in consonance with nature that they recognize and support the most hateful usurpation that has ever appeared. A monstrosity writes to inform the court of France and all others, that no one must presume to recognize a state of war; that the U. S. are the *only* U. S.,

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and are merely suppressing a sixty-day riot. Why then do not these powers reply in the interest of humanity that the U. S. must not expect the recognition of a blockade? The Emperor of France is struck dumb with the jargon of higher law, and it simply fixes the British Josh on a stony pedestal of stolid acquiescence. In the mean time the Thrashers and daily Newses and trashlings about Parliament are cackling and praising the war and blockade, although the "liar and dirty dog," as he was described by a coeval, had just informed them that there was *no* war (and, of course, no blockade). If these pampered menials had any sense of honor or even of "fair play," they would perceive that this pretended blockade was kept up by a navy built in part by Southern means, and which, in accordance with un-monarchical ideas of government, belonged in part to the Confederate States, but which at the outset was stolen by a gang of balloting and balloted thieves styling themselves *the government.* But how could such officials discriminate between the rights of foreigners, when with cold scorn they elected to act as the second-hand coadjutors of High-law rebels, and thus give color of legal respectability to a political nonentity, rather than enforce the law of Nations and thus bring relief to their own subjects, many of them suffering the most cruel distress.

The commonalty of Great Britain and of Europe may now begin to hunt out their enemies. The magnates manufacture their own trick cards, and hold the cheating game for the present; but they cannot forever delude the people with the idea that all brutality, all evil, are summed and circumscribed in negro slavery. True, by this connivance the wings of free commerce are closed and no-war encouraged; but there is a commerce of which humane people are not aware—a commerce in blood. Cargo after cargo run out through the *effective* blockade and swiftly cross the great ocean, and are hid away by the British Josh, and still the cry is wait! wait! The next cargo will enable us to decide on the case of this sick re-

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public. And if not the next, then the next. Wanted! Wanted! Another cargo to turn the fixed scales of stolid neutrality.

But, exclaims Sir Timid, these Yankees or impure Puritans or whatever they are, although abolishing their own constitution and trampling every principle of democracy and Christianity, are *united* in this no-war; and it would be dangerous for us to say *peas* to William Henry High-law. Certainly, Sir Timid; when guts and midriff are in the majority they naturally preponderate, but not in the moral balances. The abolition demon has possessed vast numbers of each political party and of the various so-called churches of Christ, and has brought them all into this *one* condition of human serpents at enmity with every good restraint. The enormous wealth, the millions of ungodly population overrunning Divine and human law, holding nothing sacred except self, will yet be found wanting in the balances of righteousness. This evil insurrection may be summed in one word—Tootleism—and the inspiration of higher law coming from the lower sources, the people are really degraded, and are not as powerful as they seem. Despotic unity of a pretended federation is an infallible sign of weakness.

But will they not in this fancied omnipotence declare war against any or all powers daring to interfere, even for fairness, betwéen them and their adjudged rebels? exclaims some other foreigner. Such fears have received a rich illustration. Has any one seen a fierce, quarrelsome canine drop over and raise all four fighting paws in piteous deprecation as a huge mastiff walked disdainfully by? Intelligence of the gross outrage offered neutrality in the *Trent* affair reaching his lair, the British lion rose with an angry growl—and of course the "present ministry" rose also. Down goes the small canine, and the air is agitated by a series of cheerful yelps by the official who had just indorsed the act of capture by transferring ambassadors from a British ship to one of their free dungeons. These official varlets know that when

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one section is shut out of the hope of making the other section *tributary*, the great bubble will burst; and that hope is destroyed either by foreign recognition or foreign war. Hence the bluster. We will confiscate the millions we owe you. We will ruin your commerce. As *we* are not rebels we will privateer upon you. But you shall not help *rebels* to pirate upon us. We are too numerous.

A certain piece of clay called Cash Clay, improving upon the Roman *proletarium* for the production of choice soldiers, threatened Europe with the breeding qualities of the mighty Nation, paralyzing with fear any recognizer by visions of uncountable millions of "loyal" (not royal) freemen scrambling for *naa*tional life, and of other innumerable multitudes ready to meet the blasted foreigners upon the shore, welcoming the anticipated visitors to hospitable graves. Apropos to such vaporing, the funny papers might produce something illustrating war pictures after the following style:

> Our 'Seventy-six fathers were powerful slow,
> They tried on *Secesh* with three millions or so,
> But now the millions breeding
> Are opposed to seceding,
> So down with the work of old Washington, ho!

But these millions reed the resources of other peoples. Hence they tremble at every shaken reed. The nondescript sees in the future of his remaining *counties* gloom and hatred, and perhaps sudden death to himself; while his man-of-all-work sees no extrication from his desperate dilemma except in wheedling France and in bullying and cajoling the British corpse into a faith that the unnumbered battle-fields are places of oblation to "freedom" on one side and "slavery" on the other. In fact, the British hatred of progressive democracy is crystallized into stony enmity, and the agonizing appeals of the dupe of High-law to this figure-head reminds of the strange incantations of ancient idolators when they lanced themselves before the lifeless dumb and blind receiver of inane worship.

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It may be said these statements and inferences misrepresent the "present ministry" (the humble description of themselves to those nobodies, the Confederate messengers, emissaries, or commissioners); that they are not responsible for the infernal abolition war; and have also given some good advice to both parties. Very good. If they have acted in good faith, so much the better for them. But truth will point out the manifest want of judgment.

History teaches that the principle most earnestly contended for by the colonies and most diverse from that of the mother country may be thus stated: Government is formed for man, and not man for government. This principle is the groundwork of every State; of the first federation; and of the federal agreement of '89, it being expressly stated that this constitution when ratified by nine States shall be binding between the States *ratifying* the same. No shrieking here about the omnipotence of the Union! No driving in the four possibly unfederating States with bludgeons of loyalty. Suppose only eight States had ratified, then the present constitution of the United States would have remained waste paper in the archives of the convention that debated its provisions. Ben. Franklin, the old printer, might have used it in some of his experiments. But if adopted by nine States, had the other four so willed they would remain to this day, or to the end of time, independent, *not* in union with the others. And the European powers recognized the several States without reference to any political agreements or disagreements to be had among themselves. Various States, from time to time, acceded to that constitution, but owing to a long-hatched rebellion against it by a gang of covenant-breakers, known generally as abolitionists, the Southern States, after a protracted series of insults and aggressions, thought proper and necessary to withdraw; to resume powers never alienated or surrendered, but only delegated; and to form a confederacy among themselves after the model of the former one. If there are any statesmen in Europe, and

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especially in Great Britain, of which both the belligerent parties in this country once formed a part, let them explain why they recognize the United States and *ignore* the Confederate States. Having promptly recognized the belligerency of the Confederates, their after-course raises a suspicion of double-dealing, either of imbecility or villainy. The Confederate embassadors had a right to receive a recognition of the independence of each State represented by them, and of the right of each State to its sovereign power of alliance. This is all that Great Britain ever accorded the U. S., and, if we mistake not, it never recognized the U. S. *government*, except by accrediting ministers, otherwise meddlers as occasion presents; as, for example, the Lyons, who seems vastly more like Seward's lacquey than the minister of an honorable government. If such recognition as this amounts to *intervention*, it proceeds as necessarily annexed to the dignity and honor of the interveners. It is a small and brutal thing if recognition is withheld because it might benefit the Confederates as belligerents. This public conduct looks small beyond expression. If the British government cannot recognize the C. S. precisely as they do the U. S., then let them degrade the U. S. to the level ground of *belligerency*, refusing further to be used by the U. S. as a convenience in crushing its adversary. In this way that government can at least avoid the scorn of the world, as holding the victim down while the tootles butcher it at their leisure. Here the European statesman firmly presses the wrongdoer back to first principles, and compels him to admit the right of each State to self-government; or, that he is himself a dishonest seceder, an escaped subject and rebel against lawful authority; and that he has no right to wage war which is no-war, start blockades which are no-blockades, and with ships that are stolen; or disturb the public peace in any way whatever.

But the supposed statesman may reply that if our governments dare to act right in the present embroilment, these Yankees, in pursuance of their felonious ends, may involve

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the world in war. Just so. And this contingency, instead of lengthening the interminable highway of fraud and iniquity, merely swings around again into a larger circle of slavery. This hateful thing will not down at the bidding of loyal freemen, or of their recognizers either. The Jews were the people of Christ's choice, yet under Divine direction they enslaved each other for fifty years, and, under certain circumstances, for life. The Canaanites were whites, and yet under the same decree they were held in bondage forever. The Irish are a brave and interesting people, but they have been held down in political slavery for many centuries. Again and again have the East Indians risen against their British masters, and as often has the yoke been pressed on them. The French desire a republic, but not fully capable of self-government, they must accept an emperor. Is a Yank fed on such supernal meat that he is better by nature than a Jew, an Irishman, or a Frenchman? On the contrary, the question of equality is taken by the former from the comparison, and is laid at the feet of the negro. And notwithstanding this fact, if monarchists should begin to seriously debate the question of re-enslaving escaped subjects, we would expect to hear Hoogly rushing through London (metaphorically over the smooth flagging of type), shouting horrible conspiracy! My old friend Lincoln to be enslaved—blasphemy—Rouse Britons, squelch! squelch!

Slavery is a term of relation; and when properly based, mawkish benevolence cannot interfere. Some are formed by nature for servitude—the negroes, for example. They are not galled by the abstract fact of perpetual servantship, because this is their destiny, and the great God has conformed their nature to this destiny. They would be *free*, of course, but their freedom does not involve ideas of constitutions or forms of government, or anything of the kind. Freedom from work and from all restraint upon natural desires is their idea of liberty. When the negroes' *congener* speaks, he means freedom to meddle, to *force* his ideas of religion or of politics

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upon all consciences, using the very name of freedom as a pretext. Therefore, as the negro is, or should be, elevated from savagism by subordination to superiors, so his moral equal should be corrected in his public conduct; not by harsh slavery, not at all—our *philanthropy* is shocked at the idea. These unfortunates have proved their unfitness for liberty. For more than thirty years they have been *spitting* upon the constitution. Now they are squalling that the *government*, which is a mere creature of the constitution, is *supreme*. Mental mongrelism has made them almost as unfit for liberty as are the practical mongrels of Mexico and South America. Let foreign *benevolence*, then, come to the front. Their ports blockaded and commerce destroyed, their country overrun by peace-compelling soldiers counted by the million, *loyalty* would soon fade into *royalty*. They who rely upon numbers in an attempt at subjugation will readily submit to overpowering numbers. Monarchists then would only have to place a firm government, and then we should have slavery and peace—and diffused philanthropy. No subjecting of good Greeley, for instance, to the lash! The mighty generals, too, rising up in the twilight of this recognized rebellion would be assigned other places and titles. Compared with the greatest military genius the young Napoleon might grow old on a British sheep-walk. The Secretary of War brought up to court as chief Munchausen, instead of the ancient court fool. The woolly-horse, even, put to *nussing* nigger babies. Even Pharaoh's butler, of the New Orleans bakery, might be offered in the foreign market, and bought by some Turk to supervise the women. The would-be subjugators have laid themselves liable to subjugation by their own fault, and subjugation is slavery.

But some shallow will say: Fellow, if you intend this as more than satire, you are recommending robbery and murder to foreigners, the very things you so furiously denounce in your enemies. Is this so? If a felon has his own deeds rained on his head, is the law guilty? If a seventy-four sinks a pirate, is the seventy-four therefore a pirate? Reward guilt

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double, says Scripture. And, they that take the sword shall perish by the sword. This the abolition land-pirates have done, and, in a manner, against all nations. Then why should they not perish at the feet of all nations? If politically enslaved by other nations, they perish as a nation. If literally blotted out, they perish. Hell receives its own. Heaven and all honorable men rejoice. But the London *Times* and *News,* and a few old fumbling *Ludships,* are cast into deep mourning. The merchants of the earth shall weep and mourn, for no man buyeth their merchandise any more—of gold and silver * * * and slaves and *souls* of men. Be it remembered that these no-war makers, in the person of their section, imported and *owned* negroes; but having sold them to the South, have become immensely virtuous. Cakes and ale don't now taste right. But the merchandise in souls is now in full blast among them.

Calvinistic Spring, once reputed a learned Christian, has laid down premises that condemn the work of '76, and justify the bigotry of the Popes of Rome. To secede from the U. S. is a crime, treason *per* Spring. To secede from Rome is heresy *per* Pope. Result, in both cases, blood. Spring does not shed the blood himself: neither does the Pope. Spring leaves it to Ting, a sort of half-born half-secessionist from the Pope's old hag, to consecrate jail-birds of THE government to the holy work of shedding Southern blood, while the howling Methodists are as flippant in shrieking against "rebels" as army contractors. All, *all* are sunk into the dreadful condition of slaves of the Devil. So the Jews of old, afflicted with the blindness of bigotry and prejudice, could not hear Christ. They *could not* understand with the heart, to repentance, and they perished as a nation. Acceptors of Christ, but merely as a minister to ingrained bigotry, will also perish; certainly as individuals, and possibly as a nation.

But why notice any further the pretended object of the infernal rebels against republicanism, as something differing

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from and superior to monarchy? That pretended object, the restoration of THE UNION, is an infamous hypocrisy, and may serve to impose on religious bigots and all others whose love of truth is undermined by snakish proneness. That there is an implied conspiracy between the British and tootle officials to hem in the Confederates by sea and land, to murder, harass, and starve them into submission, and all for abolition, is now obvious. Slavery, you see, is not found in those holy regions, but abounds in the South. The mouth-piece says it is "the sum of all villainy." We shall see if these self-anointed correctors of other people's wickedness are as free from this "blight" as they seem to think.

That group of young girls who were sitting so meekly in sight of the potty London *Times*, who piteously ask for the privilege of work, for the benefaction of having something to do for their own support—what are these? They are the slaves of civilization. What are the industrial classes, the men and women who through all time are the workers, the producers, at the instance of capital, out of the soil, the mines, machinery, and on and out of the sea? They also are the slaves of civilization. To be compelled to do by the organization of government and land-owning what the God of nature has made unavoidable is slavery. To be compelled by the same forces to suffer what God has made avoidable is tyranny. The industrial classes in civilized countries, owning nothing except their own muscles, are compelled to work for others or to steal. But to steal is to go under the tyranny of Satan. If these classes, clinging to God, refuse this tyranny—refuse to steal—then are they *compelled* to work, at the dictation of capital, by the terms and fact of continued existence. And this is the essence of slavery as connected with the organization of property. If the industrial classes should set out on a red republican or mobocratic raid, devouring as they went, abandoning daily labor, smashing capital, leveling houses with the ground, burning cities, chasing the aristocracy into the ocean, at last a point would be reached when the requirements of

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life would compel them to work again upon the desolated land. Either this, cannibalism, or starvation. *Nature* may feed negroes in Africa, *not* white men in the British Islands. If, however, they are cut off from work (as for example by old Nig-pope Soakall recognizing his own blockade as instituted by his abolition tools in the U. S.), and still refuse to aggress upon others' property, then they must starve or receive alms: and this reduction amounts to a sort of social bondage or beggary; that is, they are forced to suffer by the wrongs of fellow-men, and not by the afflictive providences of God; and such sufferings are the result of a false system of slavery.

But they work for a *reward*, says my lord Trip. Liar! They work because they have been so trained from youth up. Daily occupation has become a habit and second nature; and the pittance they receive is no reward but a living, and not unfrequently so scanty as to stunt and dwarf body and brain. Are negroes better than these, and must a bloody invasion be officially *sustained* in behalf of negroes that so seriously affects these industrial classes? Negroes are compelled to work by their white masters: the industrial poor, by the system in which they live. Negroes are secured a living, and care in old age, with sheltering, clothes, and medical attention. Probably three-fourths of the slaves of civilization get no more (if as much), and expect no more. But negroes are liable, says my lord Trip, to a compulsory system, barbarous and cruel to the last degree. But barbarity and cruelty are *incidents* in every form of government; and some of the most humane of men are owners of negroes. But they are bondmen, urges lord Trip, and cannot, of their own volition, change from a bad to a good master, or may be sold from a good to a bad one. The reply is that each State has laws for protection against tyranny. But why are statutes passed against teaching them to read? Mainly because abolition prints seek by means of reading to rouse hatred against masters and the entire white race at the South. Negroes hear such preaching as is common to the whole people: they may join churches:

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they may pray. Some are Christians, but as in Christendom, not to speak of Africa, the goats far outnumber the sheep. They marry—with each other. In the home of equality and Thackeray-land it seems allowable for benevolent paps to introduce the woolly pets to the daughter of the house, or for *measters* to send them on the same errand to the s-u-r-v-a-n-t's hall. If there were four millions of this race in England, this lively and sarcastic novelist would choke himself in his own garter before trying that dodge even among the servants. Let Thack try it on with a gushing specimen in one of the old and rather yellow ancestral palaces. He will soon see whether such *marriages* are made in heaven.

Here then is slavery, social slavery, and not merely political, such as is shewn to exist now. It is white slavery upon which rest the colossal riches of Great Britain. If twenty millions of negroes (slaves or not slaves) were made to exchange places with twenty millions of white laborers in the great metropolis of industry, where would be the hiss of steam, the groaning of machinery, the clangor of the useful arts, the waving harvest fields, the swift messengers of commerce? All silent and still. The *Timeses* and the *Newses* might grow black in the face, but worldly pride would soon be humbled in its philanthropic reliance on free laziness and petty theft. But as this sort of hangers-on know that the industrial poor are entirely helpless in the clutch of civilization, more so than the negro slaves, they can abide to see the former suffer the results of Lincoln's interference with commerce; enlarging as an equivalent those pharisee philacteries, the poor-houses, as though these were the gifts of overflowing benevolence rather than the results of vicious teachings, and barbarous and covetous practices.

Having by this preliminary skirmishing located the Tootle Empire, its head in Britain, its heart, as will presently be shown, in papal Rome, and its prolongations in the U. S., it behooves that the prime minister, the talker in the foreign office, should be recognized by some appropriate name or title.

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And as the negro is always in his thoughts, calling the United States by name and *so-calling* the confederacy, the thing suggests itself. So here goes for a no-historical name (beg pardon of the negro), descriptive of the grandee, NIG-POPE SOAK-ALL.

The position of the good Queen's minister is quite unfortunate. But we must remember this is a bad, ungrateful world. His abolition American partner bullies the British people. The Queen's foreign talker constantly truckles, and garrulously insists that such truckling is neutrality. And so it comes to pass that Queen Victoria of Britain and King Kinky of Africa are brought together in dead equality. For if neutrality means simply do nothing except to pitch belligerency to the weaker party, and then abjectly notice the *taboos* of the U. S. agent upon ships and arms and men for the *unrecognized* confederacy, Kinky at once looms into the dimensions of a *King*, competent to launch manifestoes of neutrality from his blubber-lipped throne, and is equally entitled with such a Queen to reap all the honors thereto pertaining. But as between the Queen and the Confederate States, neutrality, as acted out by this ministry, means hostility to the principles of democracy, hostility to the independence of each State, hostility to the progress of the human race to a state of peace. This is what it means. But the neutrality of King Kinky means nothing and amounts to nothing. His *mode* of receiving ambassadors is not to seat some on a shelf in his three-cornered palace to wait for more battles, meanwhile inviting recognized spats to enlist his subjects as *emigrants*, to contract for war ships, or any killing material. Thank you, Kinky. You are a gentleman, and that is more than can be said for your regal Kin with white skins.

Free-niggerism explains it all. Beautiful spectacle for black angels. The British empire, the dealer in white slavery, the subjugator of nations, has at last found its moral level in a Nig-pope, who serves the turn of negro fanatics in the U. S., and who is grieved because he is misunderstood by the prodigy

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of honesty. The high man loves the *Nig-pope*, but is deeply suspicious of the *Soak-all*. A short no-history of the supporters of the one or the other will show a *mode* in which the devil works, *not* in prediluvian but in modern civilization.

To begin with the babes: Cobden and Bright are always together, like the babes in the wood. They hold nominal homage to the crown, but will live and die together in the wild-wood of voting. Their bodies are in the law-making machine on the Thames, but their ghosts are in allegiance to Slabsides the 1st. If the *majority* votes that anything is right, it *is* right. That is their political philosophy. Let the *yewnyan* vote that Cob and Bright are asses, lo! ears to hear grow out. Voting is freedom and freedom is voting. There is simplicity for you, not of genius but of folly.

The lower House also is full of them, and is aping Congress as an African menagerie. There is *Nemesis*, appearing not as a negro but as an unbaptized clothier. When the clothier pops up it is to inform Parliament that the South is suffering from the Nemesis of slavery; *i. e.*, Nemesis is at the bottom of the murder of the Confederates, *not* the scoundrelism of abolitionists. And who is Nemesis? Heretofore it has been thought that Nemesis, in the unpagan acceptation, meant the Divine retribution of wrong upon the wrong-doers. But according to this personage, every slave-owner is a wrong-doer, the invading robbers are led of Nemesis, and Parliament must play the sneak in aid of Nemesis and her hordes. Some scholar ought to take this vapid aside and explain to him politely that Nemesis was one of the infernal furies; and as slavery is universal, the outburst of this fury in a remote quarter of the globe gives a force to this rhetorical wind of which he was little aware. When the *blights* of civilization shall prepare to abolish property in land and everything else, in aspirations for *freedom*, these bags of wind may get sorry that Nemesis was ever pumped out of the South into Parliament.

Here is another small supporter, the *News*, outside the talking-House. Its ill associations always remind one of the

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ragged end of nothing continually running round the corner in pursuit of darkness. Surely its maternal parent when in the interesting situation of Mrs. Perch, of Ball's Pond, attended a screech in Exeter, where for the first time her amazed gaze fell upon a huge negro rolling his white eyes over the assembly, "just escaped," as the orator of the day said, "from the slave-drivers." Returning to the home castle she soon rejoiced, not that a man child was born, but with excess of gratitude in not improvising a blackamoor. For, from the moment that black animal was imaged upon the mental retina as a man and brother of the same blood, there arose a horrid presentiment that the color of the future editor would not resemble a lily or even a tombstone, and that the light of day would discover "wool where the hair ought to grow." Hence this Newsy sepulchre is fair without, but within is full of the dark corruption of negroistic equality and all uncleanness.

The uncommon House of Lords, too, is a supporter. Here unvoted statesmen full of drossy virtue, unstamped of heaven, but merchantable in this world, are exhibiting like congress. So the pharisee perceived the poor publican to be black with sin, himself an angel of light. These lords and gentry are secured by law in the ownership of land, and are thus masters (we do not say *necessarily* unjust) over non-possessors of land. But worse than the pharisee, they impute ownership as wickedness in others which of itself is not righteousness in themselves. To these feeble creatures who, if *slavery* at home were abolished, would be compelled to divide out their lands and gain a living by sweating side by side with the poorest laborer, we presume to suggest a *mode* preferable to a further support of the tootle rebellion. Let Lord Brougham be dispatched to Africa for a couple of brooms to be brought into Parliament, where crazy antislaveryites will utter spells and incantations to freedom. Then let the nemisean clothier rush frantically to the top of the building and sweep God Almighty from the sky! This is

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better than croaking around like the unclean frogs of revelation waiting for the next hogshead arrival of blood, though this does seem to agree with the *high and improved moral sense of the age.* Let Parliament bring its wisdom to a focus on these plans. Though we say it, the Alabama patent is best, as the contempt of Deity is more tolerable than both His contempt and wrath. These specimens of weakness and wickedness must suffice. An administration supported by such is naturally *weak* and *wicked.*

The idea is incredible that the northern *democracy* should surrender to the support of this infamous usurpation and its scoundrel coadjutors. Improvements should be made by the Confederate States in the administration of negro slavery, and some agreement be had between these people and the United States democracy; totally ignoring the vile Union-hating hypocrites, who, having got possession of government by stirring up sectional discord, are now employed in degrading the Creator to a level with the spawn of their own depravity. The people ought to learn that this political usurpation has a religious parallel in the usurpation of Christ's authority over His own church about twelve centuries ago. Substitute the name of Lincoln for Phocas; Federal republic for Emperor; and the British-fed Congress for Boniface. The motives of the respective usurpers have different colorings, but the same author of practical atheism is at the bottom of each apostasy. We quote from a northern writer, *Dowling on Romanism*, p. 58:

"As it was owing to the decree of [the usurper constituting congress universal union-savior] and head of all the [States] that the proud agents of Satan were thus enabled to tyrannize over the whole [democracy] and mould the States at their will, it may be necessary to retrace our steps and relate with some minuteness the origin and character of the man who conferred this power, that we may see whether this doctrine so essential to the very existence of (political) popery, viz.: [Union Supremacy], came from heaven or of men. * * *

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This (Lincoln) was a native (of somewhere) of obscure parentage who entered the army of (the Federal republic) as a common (demagogue). Having obtained a petty rank he happened in the year 1860 to be at [Chicago], where he headed a mutiny against the Federal republic among his fellow-demagogues, was proclaimed leader of the insurgents, and marched with them to Washington. So obscure had been his former condition that the [Republican Emperor] was ignorant of the character of his rival, but as soon as he learned that the petty thing, though bold in sedition was timid in danger (Scotch cap and cloak !), 'Alas,' cried the prince, 'if he is a coward he will surely be a murderer.'

"Such, then, is the character of the monster in shape of a man as recorded by the pen of impartial history, by whose sovereign decree [congress] was constituted universal (political) bishop, and supreme head of the [Federal republic], etc."

To complete the parallel, note that as the pecuniary parsimony of the Emperor was the cause of the insurrection of his soldiers, so the political parsimony of the Federal republic, acting through its *constitution*, was the occasion for the insurrection of Lincoln and his gang. And remark further that as Phocas murdered his living master by the hands of the soldiery, so Lincoln asphyxiated his corporate master by the emission of perjured breath at the moment of swearing to support his master's will as expressed in the constitution. And as the master fell in a swoon, the usurper, supported by the mob that elevated him to office (and also by his *union* subjects), seated himself on a throne, and decreed to the British-fed Congress the lying and murderous immunities of *bishop* over all the States. And then the foul bishop immediately confirms to Lincoln formally the dictatorial powers he had already usurped. This, *mutatis mutandis*, is the transaction more than twelve hundred years ago between the insurgent and the bishop. First the ambitious priest applauds the murderer of his lawful master, and recognizes the mur-

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derer as Emperor. Then the *emperor* recognizes the "bishop," and makes him head pope over all the world. As proof that this man is nothing but a usurper (and for this reason alone No-history names him Slabsides the 1st), see his Mexican-like *pronunciamento* and numberless arbitrary acts that cause the Russian absolutist to chuckle over his American convert.

But it is useless to waste statement, satire, or invective; or appeal to the sense of honor, ridicule, or shame in these hardened criminals. If the British government possessed common humanity they would say to Tootle Adams that if the *federal* principle of union was comprehensible, although Massachusetts might be *in* the U. S., Virginia and several others were *in* the C. S.; and hence Mr. Adams was taking too much on his little shoulders in thrusting himself as the representative of Virginia. And furthermore, if Mr. Adams' section could find no ease to their uneasy consciences except in "exterminating slavery," there was but one plain way to go about that job; and that was to recognize the *fact* that the Confederacy was a separate republic, and then in a formal declaration of war notify the world of the true purpose of invasion. And if the only-recognized had then hissed into the foreign office that the all-conquering and supreme U. S. could never stoop so low, *statesmen* would have replied, in that event and without such declaration, her Majesty's government would not notice any blockade "set on foot" by the great, glorious, and supreme; that the subjects of Britain should, if they chose, build ships and send goods and material, unmolested by tootle pirates, to Confederate ports; and if Mr. Adams, whose ancestor was a secession rebel, did not like such rulings, he could pack his trunks and leave.

Ah! But such or any other unperfidious attitude would have blocked the *no-war* or the *waw*, the no-war for the *yewnyan* or the waw for (or against) the negro; now you see it and now you don't, as the smoke rolls up in broken volume and reveals glimpses of the bloody altar, the civilized Moloch of freedom.

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Under such rulings this whole niggard watch for cargoes of blood through an "effective" blockade, and the Soak-all bobbing his head at France and calling *not* "time," would never have become historical facts, and the united parts of the disunited *keounties* would have thought better both of the no-war and the waw; and they would cheerfully have recognized the Confederates States even if they did own their own property; and there would have been no Libbies in the South filled with Yankee prisoners cut off by the *naa*tion with all the benevolence, from quinine and calomel to cure their ills, and from calico and woolen to keep off chills.

But the tootle officials are too weak to comprehend the moves of Nig-pope, and they misconstrue the order to Seward to return the ambassadors who had been kidnaped from the *Trent*. This order was really a notice to Russia's beloved that they might arrest and imprison as many as they pleased in the sovereignty—sham republic—but that the British PEOPLE would tolerate no such insults from the worthless crew who were running the dirty machine of free absolutism. Hence the fanatic Seward is perpetually rumpling at the Soak-all like an exasperated setting-hen. And the cold-blooded monarchist then soothes the fanatic by a practical demonstration that the pretended neutrality is concealed hostility to "slave-dealers." It is certain that, after the official men-stealers had been forced by the warlike voice of the British *people*, *not* by the ministry, to undungeon the kidnaped Confederates, the blow-organ conciliated the exasperated setters on the *waw* side of the nest by affirming that her Majesty's government would have done as much for *two negroes*. No doubt of it! In that sentence the fool showed his whole heart.

Away with such! Away with Satan's grandees! We turn now to the working classes, and endeavor to show them the unlawful part they are assigned in this drama of infamy. So long as such grandees hold sway, the kingdom of Christ cannot be established in the earth for one day, much less for a thousand years.

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Everybody, who is anybody in civilization, unites with everybody else in asserting the equality of races, and in denouncing slavery of *negroes* as the blackest sin. But the equality assertion is a lie; and if slavery is an *outlawed* wrong as to negroes, much more is it to white people. Anti-nigger Chase, who would rather see his daughter (if he has one) dead at his feet than a practicer of race-mongrelism, on the lying pretence of equalism, is "antislavery." So is Seward, the righteous—according to higher law. So the white cravats all over the North. In their minds slavery is found nowhere but in the South. But these *anti*-slaveryites own land, or capital, or property from which they draw fat revenues. Now we put this plain question to the *unequals* in wealth: Why allow this state of things to continue? The hypocrites to whom you are compelled to sell yourself have no more right to buy you by the month or day, especially as subs of the tootle rebellion, than a Southerner has to buy a negro for the term of his life. In fact there is no comparison, for the negro is the *natural* inferior to the white.

But the poor will say this is their property, and it would be a crime to appropriate any of it to our own use. The reply to this is, that you have the power and *abolitionism* gives the right to change everything by voting, and thus by the total abolition of property in land force on that *equality before the law* of which they are continually prating. It is not now a question of abstract right or wrong, but of regulating a society by its own rules. *Might* is right, is acted out by Slabsides and his *loyal* gang. Therefore, any power that smashes him and confiscates to its own use the property of the section that supports his attempted robbery of the Confederates is right, as against him and the dumb dogs who bark at his bidding.

If history is the Devil's bible, illustrating the acts of some of his servants who are accounted great, there is surely a special chapter of meanness for the lowly in intellect who assert that this wicked insurrection, concocted in the spirit of the Harper's Ferry invasion, is a war for the Union; and

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many people are deluded with this lying pretense. A free Union cannot be maintained by force, and the acts of these criminals are but the continuations of the dreary and black reign of Satan over the dead portions of time. This is no war, as has been truly (or rather untruly) said; but is a publicly organized system of robbery and murder, the success of which leads to the destruction of the real Union and the inauguration of political Murrellites in its stead. And if the Murrellites succeed in corrupting society to the foundation with their mad-dog virus, government itself will finally be abolished, as well as property.

But, passing this, let us recur to the consideration of property. It may be the working classes will indorse antislaveryites who say that *property* is right, but the *traffic in human flesh* is wrong. This is a distinction where none exists; because the Bible, the only rule of ultimate right, expressly authorizes property in man; and this being so, all the God-despisers cannot change what is Divinely lawful into a wrong. But are not some slave-holders cruel? What of that? Some husbands are cruel, but not even the emissaries of British abolition have dared to attack the lawfulness of marriage because of *individual* instances of cruelty. Then why do they attack the lawfulness of this particular relation? Christ has recognized slavery with as much distinctness as the moral vinculum between parent and child, or any other, and yet the whited sepulchres of *Christendom* have combined for assault upon the morality of this particular relation. Pretending to worship God, they assault the Lord Christ. Professing superfine religion and philanthropy, they buy and sell your bodies and souls. These are they who *crucify the Son afresh*. These are the pulpit agents of the Devil, who are strewing the road to ruin with victims. Deluded ones! These are the blind guides to ruin. Christ, the righteous, teaches that slavery is right. Hierarch Paley, followed by water-bound Wayland, teach that slavery is wrong. These things, who are civilized but *not* Christian, magnify their depraved consciences as

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higher than the Scriptures, and, of course, the God of the Bible is not their God ; and as long as *their* God holds sway they are not only incapable of teaching true religion, but every Divine influence that leads to repentance is abolished, and these influences are transmuted by the fallen Angel to defilement of mind and conscience. Ye credulous ones, do not convert the sons of false religion into judges of divine law. If the Southern slave-owner is unjust to his slave, the one and the other will finally receive their dues at an infallible bar. And if these church-made preachers are wolves in sheep's clothing, each one will hear a righteous verdict, but the hirelings of criminals will not be able to acquit themselves of crimes although extolled by the wolves as virtues. So much for white-necked goats. They are in favor of property—of course they are. Stuffed with the cheap money of robbery, they roll sanctimonious eyes toward heaven, and loathe the Southern publican. But they are against the "traffic in human flesh"—of course they are. Because this traffic is not as delicious to Satanized natures as that in human souls. The religious monster, whose original corruption is be-musked with sin, and whose moral nakedness is covered with material linen, labors to drag all men to a level with his own spiritual infamy, and to incite to crimes which himself is too neat and cowardly to perpetrate. They spurn the more vulgar traffic, when that in human souls is so congenial and gainful.

The toilers, therefore, the producers of wealth, should proceed against these drivers of white slaves. Beginning at headquarters and going clear through, jerk the hypocrites to the dust. Let these blood-tub atheists know that if they scorn the Power that is *above,* then one shall rise from *beneath,* and sweep them away as in a flood. Apply their thief-inspired principles to themselves, and perhaps they will realize the working of abolition. And as the industrial classes are compelled, by reason of dependence upon moneyed oligarchs and subjection to political usurpers, to be the instruments of blood-

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shed, to kill the innocent or the guilty, let them organize for self-protection, and turn upon the guilty. And the guilty are the abolishers of independence, and not those who by secession are determined to maintain it. In the first place, the South resolved to separate for *cause;* not the mere election of a demagogue, but because of the traitorous doctrine that the constitution was to be subverted by the farce of voting, and still the injured parties should be bound to submission; and if voting failed, the bullets of the IRREPRESSIBLE CONFLICT should finish the job. And, in the second place, these States seceded because they had that right in the principles of federalism, without assigning a reason to any Nation, save security against fanatics. No political system can be at once a monarchy and democracy. And the Union-and-Negro-jumble, by the attempt to force Sovereign States into the attitude of whipped subjects, are guilty of the all-pervading crime of changing a free republic, necessarily built upon the unforced consent of States, into a nondescript tyranny of lawless numbers more odious than the despotism of unlimited monarchies. And of what are they not guilty?

To justify the most atrocious crimes, they are guilty of assenting that the Union was cemented in blood. They are liars. No blood was shed for the Union. *Every drop was for independence.* They are guilty of affirming against their own ancestry that in importing negroes the method was to invade peaceful communities and tear from homes sacred to tenderness and virtue lacerated victims suffering the tortures of a refined and exquisite humanity. They are false in this also. Those negroes were captives in the hands of other negroes; were exposed for sale by the captors; and if not bought by the whites would have been knocked on the head and roasted for a feast. They are guilty also of slandering the people with whom they pretend a desire to live in unity, imputing their own hatred of the Union and charging the Confederates with treason and rebellion. And, while uttering this volume of slander, the breath of these villains is scarcely cold from

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unquenchable hatred of the U. S. flag, a hatred intensified in proportion as this flag was the emblem of an unviolated constitution and union, to which the Southern States clung with a devotion bordering on criminality ; persuaded as they were that the preservation of self-government was bound up in the *unsectional* support of the agreement of union, interpreted by judges worthy of their ancestry, mindful that all States were held together by Compact and not by the force of rag idolatry. And if there is no option between killing Southerners or those who by usurpation forced on the inalienable right of secession, there should be no hesitation on the part of those who must be the *actors* in bloodshed one way or the other. As an example, take the Rev. Riflepop Yellpup as a representative of the perfidy and fustian religion of the age, one who loves the Union—as the instrument of sectional intolerance and the Bible—as in High-law opinion it ought to be. That nothing be extenuated, or aught set down in malice, we outline the following suppositious letter from the above Reverend to Jesus Christ, as an expression of the presumptuous impudence of modern loyalism, of the Bourbonish leaps, the crawfish advance of grand moral ideas :

CHURCH OF THE RIFLE SPIRIT,
PURITAN BASEMENT.

Salutations from me, the Reverend called to be the Apostle of puritanism (which is religion in its purity), by the church over which I preside. I salute you, who, considering the day in which you lived, I esteem as worthy of the highest praise, or worship, as I sometimes phrase it to my audience. I am most fortunate that the apotheosis of a good man at this conjuncture of cycles enables me to forward this epistle to you whom nature has raised from the dead. And I hope, if there can be any voice or token in reply, that you will vouchsafe an answer ; for there are now some matters of religion that begin to press painfully upon my mind. Religion was your theme and it is mine. Without this heaven-born theme I would be nothing but a high dealer in low law, or, more plainly, a

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common politician. But I am in my day what you were in yours.

My dear Christ, there is one thing concerning which I am really anxious to get information, and that is in reference to your alleged power in healing the sick, restoring the lame, raising the dead, and so on. Did you deceive Matthew and the rest by magic, or was the real power in you? *I* think it was, but not as in a God; *i. e.*, not as the real God, for you know the idea of God being born of a woman is ridiculous. You tried that imposition on that shrewd people the Jews, and found it would not take. But from the revelations of science in our day it is clear to my mind that you succeeded in fathoming the mysteries of nature, and discovered the means of applying her occult processes. *Relatively* to nature you were a God, and you may be surprised to learn that not one since your deification by death, notwithstanding our enlightenment, has found out your secret. And I much fear we never will, unless communication can be opened up and direct knowledge obtained.

As an inducement toward the impartation of this much-desired knowledge, we have the proud satisfaction of announcing to you, oh Christ, that our *morality* is immensely improved. My teaching and that of all the orthodox worth notice is opposite to yours, but we sympathize keenly with your anomalous position, and we can understand why you should not come up to the full mark of morality. Especially in the matter of slavery all the great lights concur in saying that if you had not conformed to the prejudices of your age and expressly taught the rightfulness of slavery "your very name would have been blotted out in the agitations of universal bloodshed." *We*, my dear Christ, understand what you meant to say, and have said it most gloriously. You should hear us! And see us acting priest! How your memory would revel in the days of your flesh when you declaimed against sin, but in this thing only dared not utter your real opinions upon freedom. But, excuse my warmth, when we too shall

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be raised and transformed by the alchemy of death, we hope to commune with you on a basis, or platform, as we call it, of perfect equality on this and kindred topics.

I have just said, oh Christ, that we Christians sympathize with you, and I am so selfish as to lay before you a little grief of my own. It arises out of the mooted question of your divinity. Unitarians, like your Sadducees, boldly assert your inferiority, as a divine person, to the Father. Of course, I am with them in this. Reason says that God is God! This thing of one God circling around in three persons is not according to the latest religious arithmetics. And although revelation may say that Christ is God, we understand that God lights on the man Christ—that's you—and so commissions you in a secondary sense. But do you think the prejudices of the mob will allow this avowal? You see I am in your case precisely; I must acknowledge in a more limited sphere. It is a world of trouble. Money rules now, and we must run with the rabble—the fickle populace. And as my church, which pays well, leans to this hoary and unintelligible mystery, I am compelled in my capacity of preacher to inculcate the dogma of a trinity as a mere article of church faith. In fact, such old thrown-away lumber is mostly appropriated by a pack of cut-throats and pirates who hold their fellow-men (of the African branch) in slavery.

Did you ever see a negro? As your visit to Egypt was made while in infancy, reposing on your mother's bosom, perhaps you cannot remember. I assure you they are the delight and torment of our age. Some of us have amassed fortunes by playing priest in regard to these strange beings, and some with morbid consciences are in the deepest misery on their account. By the former I mean our northern preachers and politicians and knowing ones; by the latter the people, the poor credulous wretches who, since time began, are the prey, through their own evil passions and ignorance, of the smart and vigilant. As for myself, I rarely see negroes, and never associate with them, and yet the idea connected with them

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(slavery) is my favorite. We expect on this to run in president after president, which is, my exalted friend, not exactly a Roman proconsul—but I cannot now stop to explain.

Speaking of the Roman proconsul reminds me of the mysterious circumstances attending your crucifixion, and I am myself liable to a most horrible apparition. Sometimes, when working upon the vagaries of the people in regard to negroes, the stalwart and undefinable presence of a Black (and yet not a negro !) seems to loom up behind, and from the dark form, immovable with passionless and sardonic scorn, there steals onward an influence that freezes my soul with terror. Oh ! I appeal to your psychological knowledge to explain this horrid appearance. To remove this apparition, I reach after the coveted power of controlling and operating nature's hidden laws. Oh Christ, sometimes I am roused out of declaiming to common church-goers into a strange wild belief that sends a spasm of apprehension to my very heart. What it is I know not and cannot imagine. Surely my notions of this mundane sphere are correct, and surely from your high sphere you can commune with exalted natures through the spirit that, as a medium, presses upon and pervades the whole world like the atmosphere.

Yours (but *not*) in bonds,

YELLPUP.

The object of these thoughts is to enable any one to know that abolition is a religion whose subjects are as devoid of true faith as the archenemy. In fact more so, for the Devils, we are assured, believe and tremble. But inborn selfishness is incapable of a sense of personal responsibility, assuming that God Almighty has ordained the salvation of the saints, and *we* are the saints.

If the people, instead of mobbing around New York city, hanging and shooting poor helpless negroes, who neither there nor elsewhere are responsible for the antislavery rebellion, should arm against the monarch-spawned despots, the chosen

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time to begin the movement is when one of these pulpit blood hissers winks his frog eyes and opens his frog mouth, exclaiming: "If I thought that the Bible sanctioned slavery I would trample it under my feet." Then it is high time for numerous holy rifle-balls to return Nemisean blessings with a sharp crash into the Bible-trampling hirelings.

But perhaps these hirelings understand what they are about. Perhaps they fully appreciate the degradation of those who style themselves *the people.* Beware, ye serpents, who look upon these Yellpups with scorn, and imagine you are waging an unavoidable war, not for free negroism, but for the "union." Any man, or class of men, whose ears itch for such slurs upon revelation, or who embrace such apostates as brethren in the numerous horde of forceful unionism, is fit for a meaner grade of slavery than that of unlimited despotism. If the commonalty submit to any government that, in addition to usurpation, gets its moral tones from religious scrubs, then every appeal to them is as much a waste of breath as to Satan's grandees, and the hope of bringing the people to a better mind fades into the conviction that, as in ancient days, the high and the low, the rich and the poor, the bond and the free, shall be swept away in a common destruction.

But let the scenes be shifted and a glimpse be had of the Dragon in his den abroad. Here we do not find hip-shotten rebels running around and swearing in people to *allegiance.* They come ready sworn. There are Earls and Counts and Barons and Lords, and heaven don't know what else, besides the Queen, to love liegely. But they *liege* to Slabsides' union above all. Curious, isn't it? Strange mode this of expressing hatred of the unelected royal head and love for the emancipating-union-voting tail of the abolition Dragon. As, in the first instance, the imaginary harangue to Jesus Christ was brought into the realms of genuineness by a concise trample, short, sharp, and decisive, *against* the Bible; so, in the second instance, the gross realities of free beef-eating are interwoven with echoes through space and with the far-off spirit land.

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It seems from the story that one Rev. Evans was in the chair, to propound a Mr. Newman Hall as the orator. It appears that the Rev. Evans was prosing along in a feeble manner, when a voice cried out, *Emancipation and union;* and then, "tremendous *popular* enthusiasm," on and on, "hats and handkerchiefs" became confusedly mixed. The Reverend's part winds up thus: When the chairman happened to use the words *Mr. Lincoln's election,* again the same "tremendous shouts arose."

We pass over an unfortunate Mr. Noel, who lost his voice—hallooing doubtless, and singing anthems—to the blackamoor union. However, Noel is still good for something, for, although broken down and husky, he causes the telegraph to demand of Bradford (4,000 strong) what they were for. And Bradford replies, We are for emancipation and union; what are you? so surprised were the men of Bradford at such unanimous challenge. And furthermore, "Stroud" was hailed, and Stroud hailed back in exactly the same way. But the strength or weakness of Stroud is not revealed. Then comes on the crowning speech of the orator; whether he is the father of Exeter or *vice versa* is not reported. At any rate, his voice, rising far above that of poor Noel, filled the enormous space, and inspired by conscious strength of lungs and congenial atmosphere, the voice twanged forth, so the reporter says, this its "magnificent invective against slavery:"

"God has made of one blood all nations to dwell upon the face of all the earth (here a female of some of these Reverends' flocks simpered at a greasy African, chief figure in the show, who sulkily connected his *blood* with the tightness of his first *civilized* breeches): that there is no right so sacred as that which a man has to himself, no wrong so flagrant as robbing a man of himself (derisive cheers from some soldiers of the line and starved laborers): that it is an abomination to steal a man and to sell him (groans from the ghosts of Africans bought in barracoons, *saved* from death in the middle passage, and neatly sold in his Majesty's colonies of Massachusetts and

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Virginia): that it is no less an abomination to breed a man and sell him than for a man to barter away his own offspring for gold (faint shriek from the female): that it is an abomination to expose men and women on the auction block, and feel their muscles, and hand them over to the highest bidder, as you would cattle (here the female who was padded with striped union stockings drew in her legs): that it is an abomination to deny to a woman the rights of chastity and maternity (cries of Granny Stow, Granny Stow!): that it is an abomination to judicially declare that a colored man has no rights that a white man need respect (echoes from victims of anti-negro mobs and Lincoln's kidnapped, termed contrabands, *natural* rights that a white man need respect): that it is an abomination to flog a naked woman, whether she be a Hungarian countess or an African slave (cries from the Confederacy, Send your shoddy then through your *ports* to mitigate the flogging): that it is an abomination to fine, imprison, flog, and on a repetition of the act hang a man for teaching another man to read the Bible (voices from the murdered, Old Brown's Bible inspired by abolition, appointed to be read by the light of blazing homes in the sickening fumes of white blood): that it is hideous blasphemy to cite the Bible of a God of love in defence of such abominations, and that a Confederacy fighting, etc., is engaged in portentous piracy rather than legitimate warfare (sneeze from an Earl Russell belligerent): that the conscience and heart of free England can never wish to recognize an empire avowing as its cornerstone the right to maintain and extend these abominations: and lastly, as the recognition of an *empire* (italics ours) involves the reception of its ambassador, the loyalty of Great Britain loathes the very idea of such indignity being offered to the Royal lady we delight to venerate, as that her pure, matronly, and widowed hand, which wields *only the sceptre of love over the free* (italics ours), should ever be contaminated by the kiss of any representative of so foul a conspiracy against civilization, humanity, and God."

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Pretty good for Newman. Empire, civilization, humanity, and God. Spanking words, these. By'r lady, fine words. Sceptre of love, free England! Why this is gorgeous. Now, goody Exeter, one word in your ear. Children and fools, it is said, speak what they think, and if you think that the Confederates are hanging around the palace of Queen Victoria on the chance of *kissing* her widowed hand, do calm your jealous and gushing affection by seeking assurance from our commissioner that he will release the Royal lady from that part of the ceremony, and will thus, passing Soakall's line, lay precedent for a new *mode* of ambassadorial reception. Besides, if Exeter's loyalty is genuine, simple instinct might suggest the possibility of a people driven by the deviltries of Lincolnitish *elections* to negotiate for a purpose vastly more important than *kissing* a widowed hand. Why, then, does this "man," in a manner, ostracize the Confederates as human beings, by pouring out one indiscriminate effusive strain of loyalty, equally upon the head of the hereditary sovereign and a sectionally elected, constitution abolishing, popish-like sham? Meantime, by way of mollifying such swelling affection, pass the word gently along the line of "Bradfords and Strouds," that the "love," neither of the elected Slabsides nor of the unelected lady will collapse their purses, feed the starving, empty the prisons, emancipate the poor from poverty, float the *Great Eastern*, or carry Exeters to heaven. How fluent, too, the talk of a God of love. My weak disciple of high law, another word in your ear. It is true that He is a God of love, but He is so in the essentiality of His nature. Relatively, to creatures who act as slaves of Satan, He is much more likely to appear a God of wrath than of love. He is, moreover, a God of love in that he has established the various relations, such as husband and wife, parent and child, master and slave; and, in that he has given His Son for the redemption of man *in these various relations.*

In taking leave of this funny crowd, who may be designated as the poodles of the menagerie of world-wide selection, ex-

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hibiting under the *old* (British) flag without the firm name of King Hottentot and Yankee, No-history has surveyed the wide expanse, and foresees that the Confederacy, in the person of its ambassador, is *not* to kiss that widowed hand—the gauge is too *high*—and would explain that these mental aggressions against external villainy are not *indicia* of a purblind idea that the Southern people are perfect. Among these also are to be found wicked characters. Not because they own negroes, as the "philanthropists" allege and perhaps weakly believe, but because they know not God, and wander far from His righteousness. The ownership of negroes has no more connection with Southern impiety than ownership of land has with the meanness of the British government. But there is a vast difference in the resultant misery in each case. For, whatever may be the cause, nature makes a wide distinction, and prints unmistakably that the races are *not* equal. And while this distinction furnishes no more excuse for cruel treatment than that between a man and his horse, it should also stop this ranting that assumes the negro in the South or elsewnere to be a white man in disguise. In fact, the negro slave in the South is superior to his ancestry in Africa in intelligence and morality; and, instead of running up lists of "abominations" against the master, the self-constituted brethren might spend time profitably in explaining the wherefores of stubborn facts.

Facilis est descensus Averni. But which is up and which is down? And where were we last? Ah, just so; among the God-of-love people, in the island of bliss, with that banner of love floating over *free* empires. With what reluctance must one slide over to the co-ordinates of the other side—the Bible-tramplers. These are also the tramplers on the "life of the nation," to save which has called forth such a host of tootle Sangradoes from sham democracy. If blood-letting is the only remedy, the killing of every flagrant abolitionist in the nation would not only signalize the convalescence of the patient, but promise a far nobler life for the future. As it is, the

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outlawed respecters of the Bible should beware how they talk and act in presence of these terrible rebel-champers, these mighty slingers of mended Bibles and rotten constitutions. Deprecating the ferocious scorn of these high-priests of falsehood, the following suggestions appear in order; viz., that the divine government of the world is arranged under two dispensations, not antagonistic or contradictory, but supplemental to each other. The first was administered under the direct authority of the awful Jehovah. And under Him who owned the Jews as his own slaves (ye are *my* slaves; not of Egyptians) three things were allowable—war, polygamy, and slavery; and therefore no man was liable, after death, to Jehovah's judgment as a warrior, polygamist, or a slaveholder. But under the second or new dispensation, which may be compared to the full rising of the sun, slavery is continued, but war and polygamy are pronounced unlawful. The conclusion from this is that slavery in its Christian administration is consistent with divine love, as manifested in *both* dispensations, but war and polygamy are *not*. Put up your sword; have but one wife, with no ground of divorce except one; and, slaves, obey your masters—all these are the mandates of Christ. While the Punch and Judy crowned heads of history keep up wars as pretended necessities pertaining to state-craft, the unionists and Bible-tramplers revive war, or rather no-war, as a moral proceeding; and also polygamy, under the guise of free love and free divorce. That is, these worthies revive what God pronounces lawless, in order to abolish what He pronounces lawful. All of which leads us to know why the world is stocked with a pious seed, who are *not* the sons and daughters of Christ, but whose piety is so sublimated as to lift them far above him who was meek and lowly in heart.

Amid the throes of the black despotism, the exact reverse of that natural despotism founded upon the *inequalities* of race, of age, and of intellect, there is heard the voice of prayer, the only protest in the power of a few noble Northern women, against the ghastly and jocular dealers in human souls. Their

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sensitive minds are intuitively impressed with the conviction that peace is broken by fault of the section in which they live. Or, at least, that the one is as responsible as the other for bringing on the collision of arms. In a pre-eminent degree, the safety and happiness of woman is dependent upon Christianity, and when this is lost all is lost. Abolition is the deadly enemy of Christianity: the two cannot dwell together in the same bosom. And it is vain for woman to imagine that any human being can subordinate the rules of Christ to the uses of abolition. "Do unto others as you would have others do unto you," is the universal Christian rule which forms and governs the social compact, and without which society never would have risen above barbarism. You, monarch, do to your subjects as, if you were a subject, you would expect to be done by. Carry this rule through every relation recognized by Christ, and there is no *abolition* in its working. Apply it, lastly, to that relation that seems so abhorrent to supersensitives everywhere, and still there is no abolition in its application. You, master, do to your negro slave as, if you were a negro slave, you would reasonably expect. This rule establishes the government, but also restrains the harshness of the superior over the inferior. It is the maker of good masters and faithful servants. For, in every form of recognized government, there are superiors and inferiors. The husband, for example, is made superior to the wife by virtue of the Divine decree. The rule, then, perfects and harmonizes the authority of the husband and obedience of the wife. It regulates the authority of the parent over the child, and so on, through every relation of life. But abolition degrades everything into the savage realities of depravity, or into the mean, heartless selfishness of antichristian civilization.

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II.

ACCOUNTS FOR THE POSSIBILITY OF SUCH DEEDS.

THE second stage is now reached. The monarchical horse spurning the base ground of a sham republic, turns his course homeward, and is ridden through scenes sufficient to sicken the demon of universal destruction. Over the gloomy horizon despair begins to show its dreadful form. Amid a turmoil of rage, of distrust, and confusion, the Confederacy is forced to surrender. The tootle rebellion triumphs ; and right, true liberty, real democracy as the supporter of liberty, the Constitution, wallowed in false freedom and impure religion, fall headlong into the gulf of exultant despotism. The cries of unexchanged and barbarously treated prisoners in the cold dungeons of the North are mingled with the jargon of military upstarts subordinating and trampling sovereign States into the dust. The hybrid progeny of successful secession, administering a pretended Federal republic, pronounced by their acts a justification of the British government in trying to hold the colonies in the indissoluble union of kingly supremacy. Disorder becomes regnant. The rules of right are reversed. The creature becomes the creator; the servant, the master. Liberty and license mean the same. Sweeping within its folds and swallowing as its life-food the hopes, the labors, and the sacrifices of living and dead patriots, then arises the Black Idol, crowned under the name of *Loyalism* by a vast herd of unamericanized apostates, who, demented in the throes of irrepressible freedom, were enslaved in their own rebellion, and, to avoid anarchy, were impelled to subvert the union by destroying the principles that distinguished the United States from monarchies.

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These things must be accounted for. The facts are established. The deeds have been done, and by those claiming to live in Divine light; claiming to be most humane, most enlightened, and most religious. Unless the dark enigma can be solved, this no-history remains incomplete.

In order to attain this solution, man will be considered; then, Satan; then, God; and then, the respective relations between these beings.

Man is a created being. He is not a spark struck from Deity, and thus made to partake of the nature of Deity. By the act of creation, purity was impressed; *i. e.*, he was created free from mental, moral, and physical taint; and not only this, but holiness, a positive emanation from the Creator, was implanted. In the image of God made He him; male and female created He them. In other words, the Creator, revealing the idea of trinity in the expression, let us make man, encircled the human pair, and thus, in creating, excluded every agency except the Divine. Neither was man made partly human and partly angelic. Neither was one made less pure than the other; but the pair were wholly in the image divine, the difference between the pair consisting in this, that the man was a creation out of earthly material and the woman a refinement, being taken out of man and built of material not gross as the primitive earth used for the physical structure of the man.

By the act of creation, man also became a living soul; *i. e.*, a compound being, gross in material and yet *capable* of immortality. The soul is not an entity living in the body as in a cage, but is *connected* with the material organization. The almost universal opinion that the death of the body is contemporaneous with the release of an immortal entity termed soul cannot be true. More concisely stated, man is not immortal by the creative act, and the soul acts through its material, and can expire only when the material is destroyed. Perpetual life of the man previous to transgression was dependent upon obedience. Transgression took place, and the soul was bru-

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talized. The difference between man and the other animals of earth then consisted only in superior rationality and physical perfection; and, no mediator appearing, *immortal* life would have been but a dream.

As human life is divisible into two states, one of purity and the other its opposite, the following is presented as a definition comprehensive of both states: man is a being created with and inheriting sufficient rationality to know the law of God; with sufficient moral sense—*i. e.*, conscience—to understand this law to be the rule of right; and with sufficient connection between rationality and moral sense to give rise to the aspiration for immortal life. This aspiration being connected (by faith) with its proper object, the Divine image is restored, and the soul, *dead* as to original purity, is revived.

By the act of creation, man, in common with all creatures, was endued with a *separate* individuality pertaining to him as a living being and necessitating the actings of a self-will. When the Lord God commanded Adam not to do a certain thing, he spoke to one having an existence of *his own;* as much so as if, although created, the man had sprung spontaneously from the earth. The command is not published as from the Creator to the creature; for, in that case, the creature's will would be destroyed. The acceptance of the command would be as compulsive as that of an arm or an eye, or of the whole body as a finished aggregate. The command, then, comes as from a Superior to an inferior; it is imperative, and is accompanied by a threat which, although not comprehended, must carry dread to the mind of Adam. When Eve approached Adam, offering what had been forbidden, Satan was powerless to influence the man by force; and God, as his Creator (outside the command already given), took no part in *restraining* him. Through the command, God manifested himself as Supreme Moral Governor, and Adam's disobedience was not a manifestation of *free* will, but of *his own* will, as against that command.

When Adam comprehended that his bride was offering to

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share her deceptive treasure with him, he knew at once that she was the carrier of *death*. What this might be he most likely supposed to be annihilation, or the opposite of creation. He understood that she, advised of the prohibition and threatened penalty, was *then* liable to death. But he loved this creature of beauty, and possibly rejected the thought that, if he refused to share the transgression, God could destroy her and create another. Or he may have loved her passionately, and have *repelled* the thought of another creation, desperately resolving to share her fate. It was *his* mind that thought upon the Supreme command. It was his ear that heard the pleading voice of his only human friend, *then* liable to death. And as between these it was in *his* heart that the will was born to transgress the Law. His transgression therefore was his own determination, and this as nearly opposite to what is called free will or free agency as well can be. It is most absurd to talk of free will in any creature capable of understanding a *command* from his *God*. Brutes are free agents, and so are all those races of men whose wills are left of the Creator to result from their own wants, and as bounded by the circumstances of their existence. Men are *not* free agents. Angels are not.

Satan is also a created being. We hear nothing of his immortal soul, or that his life is parallel with the divine. He is described, as to his state of purity, as Lucifer, bright son of the morning; but *he left his own place*. The decisive meaning of this is, that he formed the idea of *abolishing* the relations sustained toward the great Supreme. His offense consisted in rebelling against God's authority, and thus becoming an *abolitionist*. As such he, with all his hosts, was hurled by the Deity into the earth, where he exists and remains in perpetual enmity against the Most High, against man, and against all the works of God. But Satan is not creatively immortal; neither Person of the Divine Trinity will renew his life; and of necessity a time will come when his existence will terminate.

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God is a Being of such awful mystery, so infinitely lifted up above all worlds and intelligences, that no seraph can approach him, no man, even in the state of purity, can comprehend. How much less, then, fallen man! But in these days of infidelity there are those who pretend to see Him emerging into spontaneity over the quags and bogs of an eternal gloom. These are the modern alternates of the magicians and soothsayers of old. Man, by abstract thinking, can comprehend nothing of Deity. He has vouchsafed to fallen man such a revelation as may be useful in his fallen condition; and that is found in the Bible. It is therefore useless to attempt, outside of authentic revelation, any imaginary scientific deductions in regard to the life of the Incomprehensible.

The fall of man is now assumed as fact, and this at once brings up the various relations sustained between the three Beings, Man, Satan, and God.

As soon as Adam transgressed the law he was liable to death, and might have been destroyed upon the spot, and in the very instant of transgression. In fact, God was bound either to annul his own command, to execute the sentence as incurred, to leave man to himself, or to provide a method of restoration. He *could* not, in consonance with His own perfection, sever from the command, especially after it had been set at naught. He *did* not execute the penalty as incurred; He did not leave man to himself; and therefore the scheme of Redemption was inaugurated.

A false theology, leading the mind to wander "in endless mazes lost," has enfeebled many, and shorn natural giants, of intellectual strength and usefulness. And as there are myriads who, embarking for the further shore, soon split and are stove upon the rocks of foreknowledge and predestination, sovereignly prearranged for the fall of man, it is necessary to place a finality upon the theology of fatalism.

For the purpose of creating worlds and rationalities, the Divine Being acts as the Logos. To create and govern the higher moral rationality, He acts in three Persons capable of

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distinct obligations one to another. In the covenant embracing the creation of the world and man, the default of the future man was *foreknown* and assumed, and the second Person (or *redeeming* Logos) undertook to make good that default.

By the terms of physical creation, all the mighty changes, past, present, and to come, were involved ; and that, too, without reference to the conduct of Adam or of his race. If he had not sinned, death would nevertheless reign over all flesh ; if he had not sinned, still the flood would have come at the appointed time ; and, without reference to sin or its punishment, the world at last would be dissolved by fire. But he sinned, and death is a penalty instead of a natural means of ascent to a higher existence. His progeny corrupted themselves, and the flood is turned in the channel of destruction, instead of distribution for the refreshment and beauty of the habitable earth. Sin is universal, and the fires that should purify the world, rendering it a fit abode for every one of the race, will destroy the wicked. And thus will the world and the surviving righteous be brought to that state of perfection designed in the beginning.

This is a rough sketch, extending the plan of redemption over a vast space of that region of darkness termed eternity. The space gone over measures from the supposed definite plan for propelling this great globe into space, and goes to its final purification by fire.

Before proceeding, analysis of what constitutes the fall of man is presented. The very moment that Adam made up his mind to *transgress*, the mental act was manifest to God as *sin*. The mere taking and eating were the outward acts showing the determination of his will. What would have followed supposing the second Person had refused to take His place of mediator ? Instant death, blotting this pair from the earth. But what did follow ? Depravity. And what is depravity ? It is simply the wiping out of that Image—that purity—in which man was created.

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Right here the theologians have got into a terrible snarl about sin, death, imputation, and condemnation. Millions of volumes have been written and sermons preached, only to darken the already obscure.

In the eye of the judicial God, Adam was a dead man the instant he formed the will to transgress. There could be no need to wait the followings of actual depravity to justify infliction of the penalty *annexed* to the *sin* and not deferred to the consequence. "As in Adam, all die." The instant of his (merited) death, his posterity died, they being constructively in him through determination of the Lord to *spare* his life; and the talk about *imputing* his sin to his posterity in order to condemn *them*, and that death follows such condemnation, is all idle assertion.

But in the eye of the God of grace Adam remained a living man *after* he had transgressed, and after the cold and slimy abolitionist had insinuated *his* image in that breast where purity, truth and peace had once reigned in harmony with the Supreme.

It was to this dead man, this depraved thing, this entertainer of a blotch-maker and destroyer, that the gracious Mediator spoke in terms of offended authority, but tempered with infinite mercy; and yet the orthodox will have it that the sin of this living shadow of a once sinless being, this hider of himself, was *imputed* to the Cains and the Abels of all time, to equalize them with their fallen father. What an idea! Fortunate or unfortunate, posterity were in that state as soon as the fallen pair were turned loose to generate their kind. The stream cannot rise above the fountain; like produces like. The children of Adam the transgressor were born in *his* image; they were depraved like himself, and imputation has nothing to do with it. No mediator, no respite from death; no respite, no progenitors and no *race*.

But, exclaim the theologians, is there no imputation? What is found in Romans v., the writings of an inspired man and Apostle? In explanation we say, the fact is brought

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out that when man was finished and pronounced very good there were two beings, a Divine and a human, each with attributes pertaining to each mode of existence. Adam was scarcely an expert in divinity, but he did know that he, his bride, and their paradise stood in creative relation to an Almighty being ; and he knew that the *command* from Him was to be observed with reverential awe, creating a relation in addition to any subsisting between them as Creator and created. There was no indwelling of the Holy Spirit (the third Person of the Trinity), as some pretend, to admonish and keep him in the right way. There was no necessity ; for the image of God was in him by process of *creation.* He was already pure—or holy—and it was not a defiled mind that thought upon the first command which connected man with God. As the Holy Spirit did not dwell in him there could be no flight, as they say ; these moderate ones mildly connecting the Supreme with Adam's catastrophe by a *negative* something which they call a permissive decree.

The fallen Adam could not help himself, and if his sin had not been imputed to the Logos, made flesh, termed also the Second Adam ; or had God acted then as Judge instead of mediator, the case of the first man would have been hopeless. The alternatives in the Divine mind were instant death, or imputation for purposes of redemption. There might have been a mere holding up of sentence, but this would involve the abandonment of the pair to themselves. In this event, non-immortal of themselves and with no eternal life from above, succession of the species would have been kept up as among brutes and inferior races as now existing ; and when the flood rushed over the world, every one would have perished. Even had the Divine Instructor planned, none of the breed would have sense enough to build.

But by *imputation* to the Lord from Heaven the latter was and is the sustainer to poor fallen humanity. This was the first step in imputation, the next following when the sins of mankind were imputed for purposes of atonement.

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To show that the generally accepted theory of the fall is surplusage, let a particular illustration be drawn from the conduct of the first two sons of Adam. These are alleged to have been born after the fall, and consequently inherited its results. But the orthodox say inheritance is not enough. Hence they invent original sin, and allege that, by imputation to *the race,* every one is born the subject of this supposed something. That is, every mother's child has the *God-given* name of O. Sin. True, if God puts on a weight, He can remove it. But there is such a thing as reason ; and it seems that the consequence of actual not invented imputation is, that man, from the first, was under the tuition of mercy and not of condemnation. The *ground* indeed was cursed, but this to fallen man was and is a blessing or beneficial arrangement for his recovery ; and the sorrow and dependence pronounced against the woman must be viewed in the same way.

Under the tuition of *mercy,* then, Cain and Abel grew to man's estate ; but the will of one gives way to the discipline of mercy, while that of the other swells up, invites the cooperation of the abolition Spirit, and at last culminates in murder. Puffed with egotistic pride, Cain may say in his heart, I here bring an offering, the result of *my* skill in tilling the ground that *you* cursed. Take it, my lord ; it is my own labor. Stung with anger at the rejection of such a *sacrifice,* and filled with envy because of his brother's acceptance, his depravity now assumes definite shape, and rages with the religious Devil's thirst for human blood. The question is What was the motive of this murder ? Cain did it, say the O. Sinners, because he was born a condemned little sinner, and with such send-off to begin with, he glided on to this deed of blood.

But these two men could not know, as the theologians do, that their father's sin was set down against them. Why, then, do they bring offerings ? Sacrifices not being divinely instituted, it must have been the knowledge of facts. They knew that their father had *transgressed,* and fallen from a high

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estate; that the earth had been cursed, and Adam remanded to dust; and they must have felt that, as his descendants, they were involved in his fall. They also knew of the undefined promise of man's final victory over the snakish beast. Hence they brought the respective offerings, one with the motive of bringing *himself* to the favorable notice of Deity; the other negativing his own merits, and with an undefined faith in the awful mystery that to this hour enfolds the shedding of vicarious and innocent blood.

The comments of the Apostle, upon these foundation facts of history, are involved in some obscurity; but we find no contradiction between those comments and this theory. The solution is, that death proceeds from *three* causes: 1st. Death as a penalty; 2d. Death as a result of depraved nature; 3d. Death as the negation of immortality.

"Wherefore as by one man sin entered into the world, and death by sin," says the Apostle. This is saying that death and sin are inseparable. It is not a declaration that sin is the *only* cause of death, for in the next verse he says that some die who are *not* sinners by transgression of law. From Adam to Moses there was no death-dealing sin, for sin is not imputed when there is no law. But the people died from Adam to Moses; and therefore death, in this instance, was the result of depraved nature. The theologians say, indeed, that the reign of death herein alluded to means the reign over infants; and, say they, of course infants could not die unless *original sin* took them off. In these minds sin and death square the circle. They scarcely consent to the death of an oak tree unless *sin* be pasted on the trunk. But the Apostle does not use the term infant. He includes *all* the men and women who lived during that period, and the attempt to fix an infantile limit is strained. Moreover, they do not know that infants died in that early age of the world. The rendering, according to this idea, should be: nevertheless, death reigned from Adam to Moses even over infants. Doubtless depravity of nature is offensive to God, as well as actual sin; but this

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does not alter the fact that Adam had a *law* by which his sin was estimated, while these, as far as we can see, had not.

Besides all this, other creatures die, the inferior anthropoid races, and the brutes—the *irrational* brutes, as some of the would-be savants term them. These inferior races have no race-connection with Adam. They were neither involved in his sin nor his depravity. Nevertheless, they suffer and they die. The very brutes sometimes undergo the greatest agony and expire in torments, as if they were also the subjects of "original sin." The aborigines of China, of Hindostan, of America and of Africa, are subject to pain, sorrow, fear, and death. It is melancholy to think, especially of Africa. What! After all the squirming of British abolition and Plymouth Rock philanthropy, can it be that the precious negro must still bow that no-haired head and breathe out that mortal soul? That he, like his sinless dog and sinful friends, must succumb to the weight of the atmosphere, and fall at last from the abrasions of mean whiskey and hog politics. Let us control our emotions that seem to arraign some one before the bar of *our* public opinion. The Almighty ought to be aware that the severe eyes of "moral ideas" are fixed upon Him; and that in compounding *immortal* mud and wool He may have to bear the imputation of *our* religion, pressing Him to account for His acts as Creator.

Against such notions that seem to feed on *equal* creation, *equal* sin, and so on, the bare assertion suffices that each race stands upon its own basis. The inferior were formed by and through the creative Logos, in all probability, long before Adam looked abroad upon the earth as his own. But it is probable that the females of these races and of the brutes were original creations. It is not likely that the female of the negro was formed from his side, just as it is not likely that the lioness was formed from the side of the lion.

It will be forever impossible to understand the true relations between God and the covenanted race, unless there can be some correct, although inadequate, idea formed of the

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atonement; and to this end there must be a disentanglement as to the nature and attributes of Deity, and mode of connection between Beings so vastly diverse as God and man.

If the Calvinistic theory, carried to its ultimate consequence, be correct, viz., that the destiny of every man is fixed by a foreknowledge which contemplates some as the elect by special atonement, and notices, or rather does not notice, all others as reprobates, what place is left for providential government? He being omnipotent, the result, *fixed* by foreknowledge, millions of ages before the world was framed, is at last reached. They are the elect "from all eternity," and whether He governs in time or does not, the elect *must* be saved at last, and no others *can* be saved.

Such doctrine sounds like the dying echo of infinite absurdity, especially when they go further and affirm that if the *non*-elect do *not* accept the offer of mercy as contained in atonement, they as sinners will be damned into the unending punishment of an endless Hell. Such inconsistencies may serve to support a system of intellectual metaphysics, but not one of sustained revelation.

What then is the solution of this mystery? Is it not outlined in the following? That as God has laid upon a MAN the burden of the first sin as well as the sins of all men, so He has concentrated in that Man all the glories of his perfect nature. Omniscience, and every attribute, converged in Christ; and he, exerting these perfections by the third Person, builds up the Father's kingdom upon earth. It follows that the Divine Being as a unit manifests himself in three Persons, who are in covenant one with another for the very purpose of executing the scheme of redemption devised in foreknowledge before the world was formed. If, therefore, man had not fallen, the second Person would be the mediator in raising him and his posterity to a higher state, and in renewing his life-material. Having fallen, Christ is still the mediator in sustaining and purifying preparatory to everlasting life.

Contemplating imputation then on one hand and the direct

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bestowal of every Divine attribute on the other, we are enabled to understand something of the character of Jesus Christ. As the subject of imputation he became the son of man, a man of sorrows and acquainted with grief ; submitting to every indignity of the thoughtless multitude ; resigned to the malice, injustice, and tyranny of the rulers ; found in fashion of a man, he humbled himself and was obedient even to the ignominious death of the cross. He also became a slave to God in this, that he subjected his own will to that of God in imposing upon himself the dreadful torture of receiving the wrath of God poured out on him as a man instead of upon men. So far as his human feelings prevailed in contemplating this awful transaction, Christ was deeply repugnant to submitting himself either to the senseless and vindictive clamor of men, or even to the will of God. But he submitted his will to that of One who, although his Father, was for purposes of this transaction *another Being*, as foreign to Christ and as inexorable in his demands as if in his own person Christ were actually guilty of all the sins of all mankind. As having the same *nature*, Christ says, I and my Father are one. As bound to do the will of *Another*, he says, my Father is *greater* than I.

On the other hand, contemplate him as endowed with every attribute of heaven, the Son of God, the express image of his Person, clothed with all power in heaven and earth, some inadequate idea may be formed of the combination of humanity and divinity. It is in the former capacity, *i. e.*, as a man and with the sins of men imputed to him, that he appears before the great and dreadful God, for the purpose of offering himself the atonement for the sins of the world. It is in the other capacity, *i. e.*, the Divine Being personified, that he speaks to lost creatures in words of grace, and sends the Spirit to illuminate their dark understandings and purify their corrupt hearts.

But at this point a conflict arises for the mastership of depraved humanity between the two Spirits ; the one pure and true, the other impure and false ; the one giving real life, the

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other alluring with a counterfeit. As the priesthood of the Jewish Church, although appointed by God, became infidel, and offered the sacrifices in the spirit of a mere mechanical obedience unrecognized of Jehovah, so the priests of Rome, although not appointed by Christ, peddle out the blood of atonement, and are simply cursed of heaven for presumption. When Christ as man took on himself the priesthood, offering himself for atonement; and having risen from the dead entered heaven as the great High-Priest to intercede forever, then the Jewish order requiring human agency was superseded; and it ill becomes any official poped manikin or any Protestant who poses between the bishop and the spirit to add any more to the altars of sin. As God is angry with the wicked notwithstanding atonement, He would, but for atonement, consume the world as in the fires of destruction. As its consequence, his long-suffering is manifested; but the presumption of man arising from this very forbearance gives footing to the empire of Satan throughout the world.

Between the parties to the atonement nothing appears except imputed sin; and this in the consummation was eliminated, as was the victim by fire on the altar. Neither was there a mixing of the two natures. The man alone is seen throughout the dreadful ordeal. It is the man who bears the cross for his own execution, and who in agonizing sorrow under the impending frown of his Father and the painful and shameful death of the vilest of malefactors, pours out sweat, as it were drops of blood. It is the man who is nailed to the cross, and who at last bows his head and expires. The transaction is also legal; *i. e.*, it is the sequence of the original compact. What Christ undertook to do as mediator, he did. He fulfilled, and without blemish in himself, the whole law, ceremonial and moral, and made it honorable. What God undertook to do, He did. Having whetted his glittering sword against sin and sinners, He plunged the same into the life of the substitute, for the purpose of *expiation*. God looks not now upon men as Satan's slaves. Atonement as a work

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for the blotting out of sins was fully accomplished when God was well pleased to accept the sacrifice on Calvary's hill; for without that *acceptance* the sacrifice would be incomplete.

But men will persist in thinking that the atonement is offered to *them*, or they are included directly in its benefits. The priests imagine it is to give vitality to what they call the Christian priesthood, still to be taken from among men set apart to this purpose by succession from Christ. The preachers contend, some for speciality, others for universality. But as the transaction is between the Divine Being and the predestinated son of man, and is of so high and mysterious import that not even angels can comprehend, it is a misplacement of terms to bring in mankind as its *objects*, numerically or otherwise. It is simply the atonement made for the effacement of sin from the notice of *Deity*. And since his resurrection, Christ is sole official priest who sends the pure Spirit whose office it is to bestow the *benefits* of atonement in terms of exclusive and unchangeable priestly mediatorship from above.

Now, the question arises, if man is not a sinner in the sight of God, how can he be treated as a sinner either now or hereafter? The human mind at once infers that man may, with impunity, transgress, and continue to do so, because Divine justice is satisfied and everlasting pardon secured.

In the first age of the world, Jehovah, anticipating the atonement, governs through his ordained ministers the Jewish priests. In the last age, Christ having *established* the system of grace, the same Being is manifested in Person to govern the whole world; and from his Spirit we must learn that the atonement of itself makes no change whatever in man's nature, neither in God's nature. It simply effects a salvatory change in the *relation* between the holy God and depraved and sinful man.

If the object and result of atonement had been the release of man from the moral law as well as a superseding of the ceremonial, then man would no longer be a sinner in the sight of God, do what he might. He might kill, commit adultery,

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steal, do everything suggested by his corrupt nature, and yet God would take no notice of his deeds. But the perfect obedience to the moral law is *not vicarious*. This law is of *force* forever; and man in the state of nature, owing to depravity, and even in the state of grace, owing to weakness, transgresses. The *fact* then remains, that man is still a transgressor of the moral law, and therefore a sinner; but under the spiritual dispensation he must rely upon forbearing grace alone for repair of ruin, brought by actual sin, through pardon once for all secured. He cannot go back to the works of the old Jewish ceremonial, bringing lamb or kid to the priest, for this law is superseded by the atonement of Christ. He must have faith in the One gracious High Priest who spiritually sprinkles the mind and conscience of the sinner with His pure life-blood; washes away the evil conscience of his sins; creates a new heart; and starts the dead soul toward the gates of life.

This line of reasoning leads toward the anomaly that God himself is the author of sin, for the Apostle says, "I had not known *sin* but by the *law;*" and the law emanates from God. But by noticing the antithesis that Satan is the author of depravity the assumed anomaly vanishes. The law is holy, and demands conformity more on account of its purity than any adaptation to society; and the substance of this demand is what depravity hates. If law had never been given, then man could not estimate himself as a sinful being; and not understanding himself to be sinful it is certain he could not estimate either his native depravity or the superadded iniquity arising from control of the Evil Spirit. This thought may easily be confirmed by running the mind over a list of those moral monsters, the "gentiles" of Greece and Rome, who generally closed their blood-stained careers by decreeing their virtuous selves a place among the gods. We say, then, that the giving of Law is a part of the mighty scheme which contemplates the recovery of man as an end to be attained, and not his abasement and ruin under pressure of a Sin-Creator. Men

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are sinners, but not necessarily the vile slaves of hell. They are so from the lower causation. The law condition is of mercy, which respects men as *Christ's* sinners. This is a new relation subsisting between Christ and man, differing from that of the first ages by a better definement, and is one that could not be unless the law had been given. By this law men are Christ's sinners in contradistinction to Satan's slaves. Man was *lost* previous to the promise and the curse, and his subjection to sinship under *law* is a part of the means of *recovery*. So far as Adam understood that he was violating the command of his Creator considered as *law*, the first transgression was sin; but so far as he assumed to defy consequences, his act was one of rebellion, like that of the first abolitionist. And the whole of Divine government, from the priestly law which was to serve as a schoolmaster to bring the Jews to Christ, up to the fiery law of Sinai, is designed to bring men from the ranks of miserable, rebellious, abolition fools, into the human and salvable state of Christ's (atoned for) sinners. Suppose no law had been given, then there never would have been atonement; for it is certain that Christ would not have surrendered to the will of a frenzied band of religious bigots, in whose behalf the sacrifice of himself would have been worse than valueless: valueless because, in the absence of Divine law, the habitable earth would scarcely suffice as boundary of the old Serpent and his brood. And atonement *cannot* be offered in behalf of the former, and cannot be applied in behalf of the latter, as long as the reprobate One remains master. The law and sin therefore are not joined as cause and effect, but the former furnishes not only a test by which men may form a knowledge of their real nature, but also the means of attaining immortality by conformity to the Divine nature. The conclusion of this reasoning is, that unless men conform to the *relations* established by the Supreme, it will be vain for them to expect his *nature*. The atonement fixes this relation as one of utter dependence, as the following from the Bible will show:

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"Know ye not that to whom ye yield yourselves *slaves* to obey his *slaves* ye are to whom ye obey?"

"Being then made *free* from sin ye became the *slaves* of righteousness."

"For when ye were the *slaves* of sin ye were *free* from righteousness."

"Being now made *free* from sin and become *slaves* to God."

"For the *wages* of sin is death, but the *gift* of God is eternal life."

The make-yourself-free abolishers may take exception to such plain, not to say *disloyal* extracts, but this is the language of the Bible, and is here quoted regardless of the *servant* crotchets of King James's bishops. When these learned exponents of British religion addressed the head of the Kingdom in a strain of excessive servility as *Most* dread Sovereign —language that might well be used towards the Supreme God —and yet were too squeamish to anglicize an exact term that does *not* convey the idea of hirelingship, we have one instance, if no more, of difference between plenary inspiration and scholarship. Possibly, indeed, the scholarship was not wanting but something else was. The personified bigotry that happened to be King in those days seems to have been regarded as something divine, and the people were his "servants."

The teaching of the most intellectual of the apostles is always the same on this point, but is expressed in different connection in the following:

"For whom he did foreknow he also did predestinate to be conformed to the image of his Son."

The question is, Does He foreknow men as individuals, or as sustaining the relation of dependence already set forth, and concerning which the Bible is full from Genesis to Revelation? By the former supposition *every* individual must be predestinate, and so on through the series to *glorification*. Even the lowest slums of iniquity are in divine recognition, and the

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vile devils of "reconstruction" are on an *equality* with honorable men, who, though foolish enough to be still misled by the silly jabber of rebellion, think there is a limit to cowardly scoundrelism, and who would not degrade those they desire to meet as fellow-citizens.

Bah! Passing such absurdities, let us see if the same idea of dependent relation is not involved in election and reprobation. Isaac was "elected;" his half-brother was "reprobated." What is the meaning of this? Both were slave-holders and the children of a slave-holder, but both could not be progenitors of the promised seed. Hence Isaac was chosen or elected to be the remote progenitor of Mary who was the mother of Jesus. The half-brother, a son of Abraham by a woman the property of Sarah, but with no feminine wool on her head, was pronounced reprobate; *i. e.*, unfit for this *special* purpose, although he was made a great nation by the Reprobator. The *reason* of the choice is given by a pure-blood Jew who lived centuries after both Isaac and Ishmael had been gathered to their fathers. One was a product of mere flesh: the soul of the other more spiritual. So also as between the twin sons, Esau the elder by a few minutes, and Jacob the younger: Jacob have I loved but Esau have I hated. The believers in foregone conclusions are sure that owing to this act of *sovereignty* Esau has been laid out in the coffin of reprobation, and is to rave and blaspheme in eternal damnation. But the apostle says the love and hatred amounted simply to this, that the elder should *serve* the younger.

This analysis and examples must suffice. In brief are brought to light the true sources of the abolition rebellion, the aid it received from demented *unionists*, and the connivance of foreign powers inimical to true republicanism. Pretermitting, for consideration further on, the question whether the atonement establishes any relation between God and His creatures after death and *continued* after the judgment, we here conclude analysis of the relations between the three Beings—Man, Satan, and God. Whoever inquires into the

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Divine sovereignty over this world is really inquiring why the Supreme, having formed the earth and man, should permit an agent of evil and his emissaries to roam far and wide in His dominions; and to have mastered, as is the fact, nearly the whole of mankind for greater or less intervals, absolutely ruining the majority from the beginning.

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III.

A RETALIATIVE SATIRE AGAINST HIS MONARCHICAL SUBJECTS.

THE ground prepared and made firm upon the foundation facts of existence has been traversed. The design has been not merely to overthrow the false, but to affirm the truth. In so far as the false has been exposed, to that extent the tootle rebellion has been accounted for. Habitual teachers of the false, whether from pulpit or press, are laying the foundation of ruin of themselves and others. If the people are fed on nothing but empty platitudes, good influence over them is lost where the passions are aroused. If the seeds sown are dragon's-teeth, the crop of armed men naturally spring out of the ground. The Bible has been misconstrued and ignored, and confusion necessarily follows. But it was reserved for the abolition hell hounds of the U. S. to fill the world with insane barkings, and to inoculate with a more pestilent virus all classes and conditions. Kings and their subjects have been tainted. The people of what was once a democratic federal republic acted more like mad dogs than human beings. Whenever it was suggested that the Bible seemed filled with pro-slavery ideas, they shrieked like demons in torment, and talked about trampling it—abolishing the nuisance. And this was done, as to themselves, when the cry went out through the camp, Away with the God of that Bible from the earth! Finally, amid carnage inexpressible, there arose gloomily and darkly, on the horizon of his death-tainted dominions, the obscene altar of Abolition, and before that horrid shrine the slaves of the false god prostrated themselves throughout the civilized world. The mere robbery of the

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Confederates of their property in negroes pales into insignificance before this disgusting scene.

Having now established the fact that the great Demon has erected his throne in the earth ; that he holds the balance of power over Adam's race ; that he, having subordinated the depraved nature of man to his own purposes, is the author of disobedience to God, and rules the children of disobedience as his own ; it now remains to show, by way of example, some of the ridiculous antics, the ludicrous grotesqueness, the meanness, the cruelty, and hypocrisy of his subjects and slaves.

To this end, why should we fail in courtesy, and fail to roll out the pavilion with the Queen, whose hand was *not* kissed ? Make way then for Royalty, not l-o-y-a-l-t-y ; make way, ye groundlings, for the Queen of England, Ireland, India, defender of the faith, and so on. She is surrounded by her nobility, her great Oneyers, her mighty councilors, her Bishops of *the* church, all of whom are supposed to instill into her royal mind wonderful maxims of political wisdom and religious virtue. And the subject of the cogitations and councils is how to be neutral (over the left) between the United States of North America and the Confederate States of America. America is emphatic, for it seems to have been impossible for the unperspiring understandings of the *advisers* to reach a conclusion, whether all these belligerents, so-called, were *in* the U. S., or all out of *America ;* or whether some were in the U. S. or some were out. About the only headboard reached in the fatiguing travels through the strange republican wilderness was, that we recognize two belligerents, both of whom ought to belong to *us,* and, damn them ! let them fight it out.

But they had their sympathies. Oh, yes ! Their gushing sympathies were for freedom, not for their own thralls of the soil, though of their own blood and race ; but freedom for the negro in America, the dear negro (former price in Africa about a quart of British rum and a string of beads). How, then, surrounded by such counselors and in such an atmos-

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phere as this, can the unfortunate Queen act as becomes a Queen ?

It will be recollected that amid the fury of the struggle between the whole-called, the whistled-up U. S. and the un-called C. S., as if to add one more crowning illustration to British neutrality, the Queen ostentatiously sent a present of some sort to a girl on the Gold Coast or somewhere else, and who then and there, the recipient of a royal gift, was proclaimed from the house-tops to be a *negro*. Of course, if this thing had been done privately it would have been a mere matter of taste and delicacy, or of benevolent consideration. But it was not so done, and the public use of the royal bounty stamps this as indeed consistent with the general course of hypocrisy, but as a gross, not to say indelicate outrage upon genuine neutrality. The abolitionists who had control of the tootle government accepted this as a regal and open endorsement of their efforts to abolish the relation existing between the races at the South, and felt much encouraged.

But while these and other neutrality antics of the minstrels were designed for the West, let us turn attention elsewhere, and see what came out of the East. Where is Nemesis again ? The actual heathen hag is about to fly, and light somewhere out of the South. It so happened that away over there, somewhere in the shadowy land of Africa, there was a young fellow—an Ethiopian, in fact—who was something himself. He wore a crown, too, and could boast, if he chose, a reputed descent from the great King Solomon by the Queen of Sheba—no nigger blood in his veins. It is true his subjects were a little wild, not altogether up to the civilized mark, as they had a playful way of cutting steaks out of living beeves, and tricks of economy of that sort ; but then an alliance with the mighty, the benevolent Empire would soon correct all such slight irregularities. Reflecting thus on the situation, and noticing particularly the lowly and humble and graciously condescending deportment of Royalty upon the throne of Britannia, this honest

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young fellow calls for pen and scribe, and causes a royal epistle to be indicted proposing an alliance by marriage between himself and the good Queen, and between his Kingdom of Abyssinia and that of the mighty British Empire. Translated literally, the epistle may be supposed to run in this wise: Are you sweet on Ethiopians? Then here's your Ethiopian.

This was a stunner in the Kingdom. Its arrival caused all the blue milk of humanity to turn sour. It was, in fact, an answer to British hypocrisy, but from a most unexpected quarter. It seemed as if the Darwinian monkey was certainly progressing away from its tail. In the language of Scripture, there was baldness instead of beauty in the palace. What course was taken by the cranky Queen in this unexpected and vexatious complication? Doubtless she acted by advice in everything, and much forbearance should be accorded the unangelic descendant of our old, old father. But does the improved human nature shown in this whole matter, from America to Africa, and back again through England, tend to impress that this woman unqueened herself through genuine Christian love for *any* race?

The reception accorded his epistle by the *advisers*, "present ministry" and all, was construed as an insult by Theodore, and the reputed descendant of Solomon and Sheba vowed retaliative vengeance against the entire Island and its dependencies. Seeing no other way of venting rage, he seized on the person of an ambassador from that hateful power, a real *mode*-al biped, and not a Confederate nobody, and sends his sacredness to jail—high up on the mountains, where he could look around and reflect upon the general beauties of modern humanity. Ah, you honest young Ethiopian! It was an evil hour when you entered the den of civilized serpents. The answer to the *bona fide* epistle finally comes in the shape of a bombshell; and perhaps the shade of the Abyssinian King is yet standing, holding his own mashed head in his arms, and mournfully reflecting upon the difference between abolition pretense and abolition reality.

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Bowing backward from the presence of majesty, we emerge into the ordinary every-day doings of high subjectdom, and a disclosure is made of the feeling, or rather want of feeling, of these civilized animals who live and move and have their soulless being in the atmosphere of *the* Prince. Sacrificing everything, except the appurtenances of duplicity, apparently to help on the negro-abolition side of the tootle crusade against the Confederate States, it might naturally be supposed that some, at least, of this superabounding love would be exhibited in praying for, not preying upon, the aboriginal Africans, created of "brother" mud, and occupying their own soil. But what meets our pained, our astonished vision?

Having breathed into the lower-law corpse of the tootle government the breath of recognizing existence; and having listened for four years in peaceful serenity to the idiotic bullyings of the ridiculous harlequin, the Punch and Judy of their own manufacture; and having closed the farce under pressure of threats, conceding damages that never could exist except by co-operation in international ruffianism; and having escaped war with the *New Nation* by these degradations, a few years only elapse before this very government sends its military slaves into the jungles of Africa to shoot down the naked and helpless aborigines of that country, standing upon their own soil, and hopelessly laying down their lives in the vain attempt to stay the well-armed white enemy. As the soldier, in security of distance, speeds the ball that sheds the blood of a pretended brother—of one recognized by soulless abolitionists as *equal* (perhaps they are), and subject, for purposes of slaughter, to the usages of war—the poor naked victim drops his useless arrow, raises his hands as if in mute appeal to the high heavens above, and falls upon the bosom of his mother-earth in a last long sleep. Oh! but is not this a scene for angels to look at? Where now is the gushing sentimentalism, the blubbering over wrongs, the demand for universal freedom? One thing only is lacking to complete the picture: that mighty navy that lay at anchor four years, watching the tootle

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blockade of so-called U. S. ports, ought somehow to have been floated up to rain broadsides of iron upon these helpless, these defenceless objects of British love.

But list, list to the mocking-bird ; *i. e.*, list to Sir Sammy of the army, Sir Sammy Surcingle of the imperial *a r m y*. Do you wish to know why all this is so ? Sir Sammy tells you. He never kicks a mule, he never flogs a soldier, he never moves his column against the formidable naked enemy except for one sole, only, and never-to-be-lost-sight-of purpose ; and, of course, antislavery is the word : motley is nowhere. Sir Sammy wants the universe to know that he has no business in Africa except to abolish the s-l-a-a-v-e trade between and among the various tribes and nations and tongues of that country. This is the compensating balance-wheel of the civilized world. Antislavery is the coat of righteousness made in the abolition workshop. It is the justification for every barbarous, foolish, or wicked deed. Its tide has run high for many years, and carried upon its crest many a frothy pretender, and Sir Sammy of the a-r-m-y seems to covet a place among them.

The acts of this kind are so grotesquely ridiculous, as well as so heartless and brutal, that a just mental balance can scarcely be maintained. Sometimes one is constrained to laugh, and relieve the thoughts of such garish folly. Sometimes the feelings are wrought to the extremest verge of detestation. The indications are that the same game is to be played in Africa that has already been played in America, the same mixing of benevolence and bayonets, the same lying pretense of common parentage, the same sniveling, and the same killing. Already the red men, wofully reduced in numbers, are pressed back into the mountains of the west by men professing to esteem them as brethren of a common father, and now we may anticipate the same process in Africa, coupled with the same lying pretenses. Wherever the mind and moral sense are simultaneously abolished there is a demented will *incapable* of truth or common humanity, either toward the

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higher or the inferior races of men: this rule holds good whether these races are tyrannized over as slaves or butchered as freemen.

The next objects of contemplation standing around the throne of the abolisher shall be the "missionaries." Although there is no evidence that the Bible ever alludes to the negro except in general terms, where it says all things and creatures were originated by the *creative* Logos; and although there is no evidence that Christ or his apostles ever spoke to a negro, ever healed one of any disease, ever cast a devil out of one, or ever noticed one any more than they did the gorillas in the wilds of the Dark Continent, yet these good children of equality *will* pocket the commission, Go ye into all the world and preach the gospel—unto all your equals; they will travel until they find the idle and naked sons and daughters of nature—the only man-shaped instances of free-will, inasmuch as father Adam is a stranger to them, and the everlasting gospel was *not* published to them on terms of equality or inequality with the proud Greeks or haughty Romans; they will persist in propounding the surprising conundrum, Do you know you have an immortal soul to *save;* or, that Jesus Christ died for *you?* And they *will* now and then raise the exultant shout, Glory to the Most High! we've got him into a cotton shirt (Manchester loom) and he'll soon be ready for water. Doubtless most of these men are free of *conscious* duplicity; they act in good faith, and for this reason are worthy of a better fate than thus to enslave themselves in behalf of creatures created, but not in the image, mentally nearer in their natural state the lower animals than to man, esteeming themselves sacred as to work, with almost as much regard for their females as there is among the higher order of beasts, and with no idea of the unseen influences around except as a vast and dreaded system of witchcraft, against the destroying influences of which they live in abject fear. Occasionally the idea may dawn in the mind of the religious tramp, as it once did at home, that it will be perfectly useless to merely talk of salva-

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tion to such besotted slaves of sensual laziness, and therefore he broaches the subject of work. Work! echoes the lazy beast, stretched out, and eying the white *witch* before him with a mixture of fear and disdain—will work give me *more sunshine, palm-oil, or wives?* That settles the question of work, and ought to settle the missionary; but he moves on, in the spirit and power of Adam among his animals, until some of the more thoughtful, seeing that the white God belongs to a powerful nation whose ships move on the sea and soldiers on land, and who should be propitiated as a probable witch, give assent to the formula of faith, and are forthwith *heathen* converts!

But although it is true that some of these men cannot divest themselves of the idea of obtaining a real call from heaven, and toil and worry in good faith, wearing out their lives in pursuit of phantoms, there are others of an opposite character, who are instinctively conscious that there is imposition somewhere, but who are thus furnished with the means of living at ease in foreign lands, or of embarking in some disconnected occupation, by levying upon benevolence or ostentation at home. Among the religionists going out to see what might turn up must be classed Dr. Livingstone, the *negrotionist*, and, as such, the universal favorite of this kind. It was consistent that this man should sail under two colors, the salvation of ingrained savages serving as a respectable outfit for the exploration of that mysterious continent. If he had gone in the latter character, and had confined himself to the business of an explorer, not a canter of abolition religion, he would be entitled to the praise so liberally showered upon him in both capacities. Any one cutting himself off from the prejudices of his own people in an honest effort to arrive at the truth is always entitled to the respectful consideration of mankind. But a vessel of stolid ignorance loading with a return cargo of the same ridiculous assumptions and crude notions, having good grounds from actual observation to distrust those notions, is not deserving of respect. The most to be gathered from the

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benevolent maraudings of the Doctor is the capturing of a wild African and getting him aboard ship, where, it seems, he soon is installed a great favorite with the sailors—amusing almost as Jocko ; but the Dr. wants his brotherly nature to be inferred from this interesting fact. The sailors are kind to the manikin, and this should be a feather in the sailors' caps, and create sympathy for one who would soon be a *slave* in some quarters of the globe if "rebels" could have sway and break into a free British ship. But notwithstanding all the display as to a free foot striking free ground, or a free plank, or something like that, the freedom of the human Jocko terminated suddenly. Climbing hand over hand—up, up, or down, down (which was it ?)—until the extreme of kindness was reached, he throws himself headlong into the sea, a mournful commentary upon unappreciated fawning and its impotence to save, this soul at least, from death. Whether he will be resurrected and carried to a place where he will not be killed with kindness, those who read the whole account of the untoward affair may be able to find out.

The next most notable appearance, in his soul-saving character, we presume, is where he meets that naked fellow who, prostrate upon the ground, flops from side to side *in puris naturalibus*—we follow the picturesque narrator here exactly —but there is a failure to make known the meaning of this presumed religious salute or ceremony. Did he mean to convey to the white stranger the idea that he was a free agent, as much so as his fourfooted neighbor ?

The good Doctor must have justice here. The Nile-like current of unbroken benevolence flowing ever onward in his big breast deflected at this bend for a short space, and he fairly confesses irrepressible disgust at the sight of this *fellow-sinner*. Perhaps for a moment the thought may have gleamed through his mind that perhaps the mission of slave-hunting British and Puritans and slave-buying Southerners was not yet accomplished. If such thought did obtain, its force was soon abolished ; for the man still pursues his meanderings

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and maunderings, and at last dies, apparently in the delusion that his tracking back and forth and preaching here and there to some herds in witch kraals would dispel the unbroken darkness of thousands upon thousands of years, and efface nature as effectually in the black animals, the creation of sovereign power, as depravity, the work of secondary power, is effaced by the grace of Jesus.

We observe that the object in piling up these stated facts and conclusions is to support the assertion that Satan is, through the nature gendered by his rebellion, an abolitionist; that he usurps God's place wherever he can; and that when full control is obtained the whole man is perverted. His reason is jaundiced; his conscience either lost entirely, or so falls into general ruin that it is a blind guide to its blind owner. His very sensitiveness to the ridiculous is blunted, and while putting forth notions and acting so inconsistent as to cause Him in the heavens to laugh, he is encased by the ceaseless Weaver—known to mortals as Time—in another roll of the deadly papyrus and another embalming cloth of their master, and so goes on until death itself claims the abolition mummy as its own.

Notice the infidelity that now prevails everywhere, and especially in Great Britain, the at one and same time head-quarters of abolitionism and home of slavery, where laborers are as much bound to mediate between the soil beneath and a privileged class above as were negroes in the South when masters paid purchase-money, furnished land, plough, and hoe, and set them to work.

This infidelity has become all-absorbing. Some have thought about the awful God and his works until, eliminating the former as an incomprehensible abstraction, they have gone clean daft, and are writing huge volumes which prove, if anything is proved, that the pre-existing God and pre-existing matter are dreadfully mixed and tangled. The practical meaning is that there is no God; that matter is self-existent; and that it arranges itself or *is arranged* in

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creative shape by certain laws emanating from itself. This, however, is drifting us too far from Africa. From the self-existent matter to the spontaneous No-god is a tremendous leap, but how about the leap from the spontaneous No-god to the divine-imaged Negro ?

The next example we happen to stumble on is Sir John Blubbock. The number of facts compiled by Sir John and set out prosaically would suffice, if converted into plants of the right kind, to start a garden of Eden bigger than Turkey. His thoughts take the usual channel of *equal* savageness, until they assume the form of a spontaneous note to the effect that Adam was a typical savage (minus a tippet, or had on one ?); that his mind was lamentably weak ; and that he yielded to a temptation ridiculously inadequate. Perhaps, Sir John, when the about-to-be O. Sin was looking at that apple in the hands of that *chawming* blonde, he caught a glimpse of the billions of his progeny ; and, confronted with the only living thing he could not name, was astounded into involuntary unconsciousness of what he was doing. Sir John, like the balance, has gazed so long at negroes that they have been made into a sort of mental and moral glasses ; and he looks at the Creator through these dark spectacles, and *low, mean, savage* is the verdict. It never occurred to Sir John that the man and woman were naked only in the presence of their Creator, and that there was no respectable middle-aged gent, dressed *en règle*, and peeping through the wire fence of Eden at the nude pair whose eyes were opened when innocence died. Neither does he reflect that after the *thoughtless* transgression following a *frivolous* temptation, having mind enough left to feel deeply ashamed, the Redeemer took away the flimsy garments, and clothed these who were then to be *his* progenitors. But Sir John has found among the prolific animals of the unexplored continent little sense and less shame ; and therefore he takes *ex uno disce omnes*, and reasons backwards like a crab. Translated to suit, as follows : From all my observed *niggers* in Africa, learn what

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it was to have been one *white fellow* in Paradise. These Africanized Sir Johns should remember that they are (not) talking about their forefathers, who, if falling into savagism, have always emerged, race purity being maintained; and that they *are* reflecting on the Creator when they insinuate that He as Supreme Ruler gave law to one so defectively formed, that the transgression should be inevitable on account of that defect. A weak Creator turning out a weak creature! Don't you see, these self-made brethren of *Sambo Africanus*, mentally befogged by the OLD influence, are floundering in the bog created by the literary minds of Europe: for, these feeble notions of the CREATOR and of his recognized *man* and *woman* are nothing more than the same evolution theory in a different shape; poising between God and matter; neutralizing the former to the place of a subjective God; and therefore, in the creation of the animate and inanimate, as likely to be imposed on by matter, and thus partially thwarted of his design, as to impress the same wholly by his own Will; and to form an angel, a man, an inferior man, a brute, or a rock, precisely as intended.

Lust, when it is conceived, bringeth forth sin, and sin when conceived bringeth forth death. This is Scripture sequence brought about by passing from one boundary to another. The descent does not begin and end in the limits of mere depravity. A step is taken and depraved nature shows itself in one act of sin, and finally in all. Neither is there a stop to the sequence in these enlarged limits. The last step is into the broad domains of the abolition god, where wide and vast destruction holds its eternal reign. Here all that is essentially mean, hateful, horrible, and wicked meet and clash and contend in terrific confusion, ultimating in the necessity and establishment of governments of various forms; and these governments, impotent to eradicate and scarcely to mitigate the fearful elements of ruin, are themselves, at varying intervals, plunged into war; and war, fed of such elements, is the lower, world-wide embodiment of evil. It is the sulphurous atmos-

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phere in which the false God moves and exults. War eradicates no principle of evil from the human breast. On the contrary, by and through it the evil passions of men rage and culminate, until exhaustion; and then there is an agreement to stop, and this is called *peace.* The visible result may be the lifting on high of some King and debasement of another, or the crushing of independence; but the actuality is the continued reign of the false God, it may be under changed conditions, but nothing more. The heart of man is still evil, and the great Redeemer is not and cannot be supreme in an evil heart.

It will be remembered, after the tootle rebellion came to a so-called conclusion upon the surrender of those who had been so deeply wronged, and who were then writhing under the tortures invented by an oligarchy of infidels and political apostates, that the brazen gates were thrown wide open in Europe, and the fertile valleys of the peaceful Rhine were trampled by contending hosts; every point of attack or defense bristled with chassepots and needle-guns, and the air trembled with the concussion of Napoleons and rifled cannon. The military slaves of two great powers contended under the commands of King-made superiors for—victory. It came—to the Prussians. Those who stepped out under the most perfect discipline of their military masters overwhelmed the fiery and passionate, but less subordinate, French.

During this turmoil, some Britons, men who were not entirely besotted by abolition neutrality, conceived that the time had come for that power to assert itself, and to take a part against the conquering strides of Bismarck, in the international affairs of Europe. One grew so excited over the general aspect that he was compelled to get up an imaginary battle and to write out the details of that fierce non-engagement. The writer must have forgotten that the kingdom belonged to negroes; and that, as slaves, it gushed over them; as free, it made war on them. As the writer has not realized his supposititious fears, and has not yet heard the jabberings of Dutch soldiers in the heart of London, would he allow another sup-

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position suggested by his article? We will suppose a refusal of *damages* to have been made, and the forty millions, or so, of the all-conquering *nation* to be struck with a spasm of fury. The terrible Grant demands thousands of ships, and men without number. Congress registers his demand, and the bluecoats are seen emptying themselves in Ireland, Iceland, Dutchland, *nowhere neutral*, to sweep the blarsted British from the map. Fearfully alarmed, and no Wellington near, they look around for a deliverer. A committee of Parliament is sent out to hunt him up. They see a curious figure galloping through the streets and shouting Ha! Ho! What is all this running to and fro about (squelch! squelch!). The fellow has such a military air that the committee stop him. Spitting out a prodigious volume of military phrases, he is instantly installed *deliverer* in the appalling crisis. The result is, there is *not* a company of Dutch assembled around that little table in London, after the victory; but instead, the following *dramatis personæ*, who being so much sought after in these latter days, are found there on this occasion quite at home and perfectly natural.

The colloquy shall be carried on by two nigs as principals, flanked by two bluish-looking white-skins as parasites. The first is a huge fellow, in physique and brain, with lips like two bologna sausages in contact. The other, a yellow specimen, the living evidence of depravity on the part of some son of Adam, and carrying a small round head like a cocoanut. The name of the first is Pomp, short for Pompey the Great; that of the other, Quinny. Their peculiarities may be inferred from the talk.

POMP—'I golly, didn't you see dis chile's company? When we charged, dem Britishers run like turkeys.

1ST PARASITE—I wonder what the aristocracy will say now about the *United States of America!*

POMP—Soon as I git to head-quarters I'se gwine to inform Grant agin dat Sheridan. Dat Sheridan is de wussest humbug out. Ef it hadn't been for *us*——

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2D PARASITE—Gen'l, you're right. I hate that Sheridan myself. He put me in a barrel once.

QUINNY (interrupting)—Look a heah! Dis nigger ain't on milishy matters now. Dis nigger is arter wimmin, you bet. I'se as good now as any of dese Britum wimmin, or de stocracy, or anabody, I is. Dis chile gwine to look at de Squean's gals——

POMP—Shet your munky mouf! Ef you say Squean agin, I nock dat cocanut. You is a fool nigger—de bill of de bizziness is dat Sheridan is stuck up. He struts aroun' like a gobbler and he must roost on a lower lim'. As soon as——

QUINNY (interrupting)—You can't go back on me dat way. I tell you now we is gwine to 'mend de Britum constitooshun too, and den nobody's gal's gwine to be too good for dis chap. When I come marchin down de street didn't you see dat white 'ooman a gazin at me in de winder? Somebody say it was de Duchness of Smotherlan. But none of your ole wimmin for me. Dat's de talk!

POMP—You infernal little yaller cuss, ef you 'rupt my discourse agin with your gobblement I'll dig a hole for you under de flore.

Here the parasites rise to interpose, as Pomp seems inclined to execute his threat, and some fine brandy is ordered up from the cellar, drinks taken all round, and the incipient funeral *squashed.* A shell exploding about this time, which kills several women and some children, the talk winds up.

These travesties shall suffice to show how various minds, from the highest to the lowest, cultured or uncultured, without distinction of RACE, COLOR, OR PREVIOUS CONDITION, can act when under dominion of the false One. For, the possession of the false involves the absence of the true; and then the very assumption of superior humanity, civilization, enlightenment, and Christianity, confirmed as these are supposed to be by a corresponding government, shuts up the actors to their vicious circle, which, though large as the world and apparently straight, slowly deflects from the right way, and brings up at last at the goal of irretrievable ruin.

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IV.

SHOWS HIS POWER OVER PRETENDED REPUBLICANS.

SHOULD the Almighty, without the intervention of a mediator, utter the word repent, none could misunderstand its import. The command would be imperative as from a master to his bond-slave, who, if disposed to demur, or wrangle, or evade, would be judged as altogether worthless—of no more account in His sight than a grasshopper; one of His creatures, it is true, but with a comparatively ephemeral life, certain at the moment of disobeying to be brushed away into oblivion.

It is not to be inferred because his commands are given through a mediator that there is a particle of abatement in authority. He does not, in the person of his mediator, beg worthless freedom-mongers to do what He has a right to command. The atonement does not, if tootleism does, justify the slaughter of human beings for the origination or maintenance of a federal union; much less for its subversion. Neither will the killing of men, whether viewed as Confederates or slave-owners, give title to eternal life, although it may be done in the name of *freedom*.

In ordinary circumstances, persons living in obedience to divine law, and serving no government which acts contrary to that law, must not only repent when they commit an offense causing injury to their fellow-men, but must make restitution to the injured as far as possible. But it seems since the publican party swallowed the negro, it needs *no* repentance, as most of its 'mending and legislation are leveled at all who might wish to obey the laws of God; the balance of the time consumed in swindling, stealing, bribing, and taking bribes.

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Three honest courses are open to the unpeopled people of the several States heretofore composing the Union. One is for each State to resume the powers delegated in the compact of '89 ; and these resumptions might be coupled with the pledge of States for forming a new constitution and of course a new union. Another is the REASSERTION of the real constitution, as against the abolition rebellion of '61 and its subsequent usurpations. And a third is the wiping out of government, particularly the legislative branch as now constituted ; the people directly maintaining order and security to life, limb, and property, acting through local judiciaries and executives.

Let the supposition be made that the people, worn out with usurpations and frauds, in connection with the cowardly and mendacious trampling of one section upon another, have made up their minds for a change of some sort. Of course it must be understood that the *people* have gracious permit from *the* government and Africans to exercise the privileges of self-government. But if they have this privilege, let the supposition stand as good ; viz., that the people of each State, acting as units and in pursuance of economical government, do determine to call back the powers *never surrendered* either to any government or to the people themselves in mass ; and that each aggregation of sovereigns shall be in possession of that Independence for which the original Thirteen fought so long, they having formed between themselves a federal union, to secure independence for all the States, as against foreign despotism ; and for *each State*, as against home despotism.

This supposition is presented not as far-fetched and absurd, but as in accordance with the principles established by the secession of the colonies as set forth in the declaration of Independence, and embodied in the articles of *first* union between the States. If any one in those days with a reputation at stake had uttered the stuff now vented, as that a State is paralyzed by forming a federal agreement with other States, he would have been hooted by the populace or pitied by intellectual equals as a mere monarchical tadpole, wanting in vitality

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to assume the proportions of a Democratic frog. The modern idea of the constitution seems to be that instead of evidencing an agreement between independent States to start a government for the political convenience of its creators, the constitution became upon adoption a sort of corporate King, swollen with sovereignty, not merely as to the powers actually conferred, but also (for perpetuation) with powers underived from its creators, and to be picked out on occasions of *necessity* by the sword of some demented negrophobist who to *perpetuate* the swollen King feeds his dogs upon the mangled remains of States. Laugh, nigs, form a line and laugh at a *created* something lording it over its *creators* as the American example of freedom. Well may the more intelligent of our race despair of the capacity of man for self-government when such monstrous ideas are entertained, acted on, and pushed to a bloody consummation. As Balaam's ass plodded under his burden like the good ass that knew his place, and yet on a certain occasion showed more sense than his far-seeing master, and talked back most rationally, so may the people yet learn that they are carrying a bloated sovereign more despicable than the covetous prophet; and instead of forever tramping along under their load in bestial sufferance, not only talk back, but pitch the insensate monster headlong to the earth.

Our supposition then is in consonance with reason, with law, and with regulated liberty. Human government is liable to fall, and those who chain themselves and neighbors to a fallen mass merely prove *themselves* the fit subjects of Satanic slavery. When the government of the United States was set up by negro-freedom shriekers and union rag-floppers upon a basis independent of the powers conveyed in the instrument of its creation—no matter what their respective motives—that government fell: because the constitution which originated and supported it no longer lived, its legal existence being degraded to the uses of lower law experiments. And the constitution was destroyed *not* by the secession of the Southern States, but by the very sneaks who first derided and violated

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when it had Republican existence, and who then, in a pretended spasm of veneration for what they named "a league with death and covenant with hell," substituted bayonets to *force* upon States that which had its being only in unawed agreement and peaceable consent. The constitution of '89 is dead, the government founded upon it went with it, and the substituted abomination, not upheld by the principles of '76 but by three tootle *pegs* termed amendments, threatens utter abolition ruin; and the people should order a halt in the downward march and consider what is best to be done.

Our supposition then will be conceded by thinking men to be reasonable; and it goes back to the memorable days when the *colonies* declared themselves, in a formal document, to be independent States, and when the subsequent facts showed that they were secessionists for the purpose *not* of union, but of independence. They strove for separation, but how? Did they act in mass; or were there three millions divided into thirteen units (or States), each unit fighting in its own strength (as well as in the strength of all *united* by *compact*) for its own independence? The question is answered on every honest forehead. The meanest demagogue will not deny that (the people) acted by States; that they started out thirteen in number; that the Union, being federal, could not and did not initiate State integrity; that these units emerged from the struggle full-grown States capable of acting each one for self; and that they existed as States until "honest old Abe" & Co. converted them into *keounties*. If, then, three millions of *secesh*, NOT loyal Tories, originated thirteen independent States, how many millions of *anti-secesh* will it take before the integrity of all the thirty-seven, blurred now by the successors of abolitionists, can finally be abolished? Before this is done, suppositions must be turned to certainties, and the tootle chain forged in the blackest of political hells be broken in every link.

But right here come the fag-ends, their consciences marked with the branding-iron of their master, and pouring out soph-

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isms like street pumps. Let us look at these half British, half something else, neither fish nor flesh, and see what they amount to. The modern swells, who so generously make gifts of freedom at other people's expense, go warily over the ground where the political union of the first Confederate States was indeed nothing but "a rope of sand;" but where the fires fed at once by hatred of tyranny and love of true liberty flamed in the breast of every patriot—fires that separated the loyal dross from the pure metal. The modern *loyals* do not find this a good period in which to lift up the historical voice in false gabble; hence they hasten on to '89, and arriving here they proceed to pull down, and *reconstruct* a fabric of their own, which should be labeled, *great lie factory for use of his Satanic majesty's subjects throughout the civilized world.*

The year '89 marks the progress of events, in which another constitution was agreed upon, and which lasted until '61. It was then laid out by the abolishers' rebellion, but instantly galvanized by its destroyers, and used by them before the bewitched populace as the most sacred thing that ever did or could exist. After the "league with death" was stuffed with loyal gravy, it was in condition to be *preserved.* Talk about constitutional life gave way to furious rant about the *Naational* life, and the retiring of the Southern States in peace was held up before the multitude as a stab at that sacred life. Under the stimulus of the lie-factory, it seemed as if the featherless bipeds had gone ditch-drunk. Words that once had a meaning were still bandied about as if the conditions that justified their use were not totally abolished. They talked about freedom. It sounded through the hollow vaults of Slabsides 1st's counties or provinces like the mockery of some sarcastic fiend; and its realization, as to the Confederacy, foreshadowed the imposition of subjugating chains. They talked of democratic and republican institutions, and *the* federal republic and federal government, as if a political Monster had not ingulfed all in its yawning maw, and had grown strong enough to usurp power greater than the un-

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usurped authority of the British Empire, forcing unwilling subjects in America to remain in allegiance to the crown. Ting! goes the little bell, and a gaping Lord is called in to see and admire how the old thing is working; and this official exhibition of the lowest of despotisms is thought smart and timely for foreign nations to ponder.

The inquiry as to what was actually done in '87–9 can now be entered on, the mind having been directed to the departures from American liberty, leading to crimes which history would gladly turn over to some new and strange department of knowledge, to be arranged for future ages as NO-HISTORY, creating doubt as to whether the actors were real, or were the frightful dreams of a disturbed imagination.

What, then, is democracy and republicanism as contrasted with monarchy, and what is a democratic federal Republic? This is the pertinent inquiry; for these are the distinctions, and were the supposed improvements upon Monarchy when the colonies seceded from the crown. The colonies might indeed have fought against the tyranny of the King, and still have remained in the British union. Many in that day desired to pursue that course, but complete separation took hold of every heart except of those *loyal* to monarchy, and who were styled Tories, in derision and hatred, by the Secessionists or Sons of Independence. And the result was that the several Peoples, not the King, assumed oversight of the *public good;* and the thirteen democracies, instead of repeating monarchy, set up a system the exact opposite of the old empire; and these democracies, having united by agreement in voluntary union, became the democratic federal Republic, styled by themselves the United States of America.

In this analysis the improper use of terms has been guarded against. The real statesmen of Great Britain are not led astray by the verbiage of U. S. asses. They speak correctly of the *monarchical republic*, and say that the enlightened monarchy is the only form of government that can sustain the general good for any extended time. In other words, that

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the *monarchical* republic administered (except in weak intervals) by the best minds, with the best means of acquiring and applying governmental science, is the only *republic* that can last; for, say they, the democratic republic is an absurdity, a hot-house of folly, breeding the seeds of its own destruction. Because, as the government is administered, not by the people themselves, which is impossible, but by scabs of universal suffrage, such republic inevitably degenerates into a mere ranting-shop for *representative* demagogues, whose idea of the general good is individual or sectional greed; and to further their mean selfishness will be sure eventually to lie to the people, to mislead, to flatter their lower nature, and, through the legal forms of enactments, to cheat and steal from them.

Repugnancy, then, lies not between monarchy and republicanism, although the general use of these terms is to this effect. Democracy is the opposing term, and any community styled the people are sovereign, politically, within their own limits; and these must say how far the republic, or the public good, shall be influenced by legislation, or whether there shall be any legislation. Up to '61, the thirty and more republics under control of the national, *i. e.*, the constitutional, democracy, bid defiance to kings and congresses and to every human combination to interfere with the general good within the respective States or the nation. They were, the majority at least, real democratic republics, and not shams in everything the modern name implies.

Monarchy, then, will be better known when its real nature as well as its unessential weaknesses are understood. Its main characteristics are abhorrence of secession, covetousness of empire, and a *perpetual* flow of the governmental stream. The subjects of constitutional monarchies look up to the king more as a conservator of government than as an imaginary Superior to other human beings. They regard him as the august and unbiased executive of the contract between him as king and themselves as subjects; and with him as

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constitutional co-lawmaker, and executive, they associate all ideas of authority, of order, and of prosperity. An *honest* monarchist is a thorough despiser of experimenters, from the high Protector in England down to the low moon-calf experimenters in America. He hates and fears democracies, for the reason that they disturb all his settled ideas of governmental propriety and safety. And he hates them the more intensely because in the integrity of his ignorance of U. S. politics he thinks the rebellion there the natural spawn of American institutions.

In this analysis of the various forms of government and administration, it must be kept in mind that the present organization known as the Democratic party, stamped on by Slabsides the 1st, and dodging every usurpation of his successors, is not presumed to live on the strong meat of democracy. This *party* was born in '61 (it's not grown, and is something of a slouch yet), when the abolition hell-hounds being in possession of—Washington City, and needing the services of the heretofore upholders of "hate's polluted rag," passed the following resolution. As the thing was, and is proved by events to be, a lie from beginning to end, the skeleton is here presented as a part of the piratical remains:

Resolved, that * * civil war * * forced * * disunionists of Southern States * * constitutional * * national * * congress * * whole country * * no subjugation! Not interfere with established institutions * * supremacy * * THE union; and as soon as (OUR) objects are accomplished the (*blot*) ought to cease.

Much less is the mongrelite consociation known as the Republican party worthy, as an honest outgrowth of anti-monarchy, of the slighest notice. The negroes style this monstrous pool of sin *de gubment;* and they have been taught by missionaries of the filthy association that every one who does not gather around the dirty river of death is a *reb.* A modern republican is a mangy hound, the enemy of true democracy, the enemy of his own system of government, at the same time

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a backsliding hypocrite as pretending to hate monarchy. The Republican party, *personified*, would seem to be a sort of high-toned lickspittle, between the tyrannic despotism of old King George and the sniveling freedom of negroistic equality.

This digression ended, we go back to the beginning with the inquiry as to the nature of our system. What existed from '76 to '89? Democratic republics. How did these act as a unit? By alliance in federal capacity, the government being founded upon the federation. The union, then, was federal; the government was federal; and both originated in the *agreement*, and were perpetuated by *consent*, and not by any force of a majority even of twelve to one. No one of the thirteen was bound by anything except its own discretion, as a high and honorable contracting party upon definite terms, to remain in federal relation with the others.

But the first constitution was found defective, and in process of time each of the thirteen voluntarily, and for itself, ratified the New one that had been framed for the consideration of the States (the *experiment*, in fact, of a more perfect union) by the most trusted statesmen of that day. The only inquiry as to this is, Did the adoption of the new instrument work any *change* in the nature of the States or in the relation of independence they sustained to each other? Not a particle. It is true that for certain purposes each State delegated additional jurisdiction as to its own citizens, but that power, like everything in the instrument, was limited by the terms of agreement; and the central government, outside the power delegated, had no more right to act on a State or on a *citizen* of a State than Great Britain or Russia had. There were no pig-headed dolts in that day, no squalling consolidationists in shape of tootle preachers or republican office-hunters, none with such monarchical squintings as to think for a moment of connecting the sophomore declamation of Jefferson, as that all *men* were created *equal*, with the body and substance of the new constitution.

And here begins the main battle with the denizens of the

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lie-factory, who have subverted the system of the fathers by the brute force of illegal voting following the murderous force of usurping bayonets; and who, having befouled their own political nest, have deluded millions with the notion that it is cleanly and wholesome.

The most prominent bald-headed falsehood put forth is, that the federal principle was done away with in this governmental experiment—or at least was so modified as to constitute the U. S. a nation in a new sense—and that men who were so jealous of their liberty that they could scarcely be brought into a "rope of sand" union, gave life, not to a trustee, but to a *New Power* with autocrat attributes, raised high above all, and inspired with indefeasible authority over all: subjects bowing down before a corporate King without a soul, although even then rejoicing in the severed connection with a living King, who, by courtesy, was supposed to have a soul!

It must be a beautiful compensation in the realms of darkness that booted and spurred liars can sometimes find two-footed stupidity ready saddled and bridled. If the men just through a seven years' war in behalf of *local* self-government had committed the strange inconsistency of centralizing power *imperial* in fact if not in name, would not evidence of intention be made plain in the instrument itself? But no such evidence is found. The people may as well know at once that the tootle rebellion needed such libels on the political ancestry of America as props to its abominations; and the successful imposition of such upon the masses, who suppose themselves virtuous and intelligent, is fearful to think of.

But what does Mr. Webster say? exclaim these no-popery fellows, who nevertheless are always ready to be stuffed by some intellectual giant. Mr. Webster is our man. We follow the expounder who was down on nullifiers (especially in South Carolina) and upon secessionists (not the *old* sort, but suspected ones *in futuro*). Blast your tootles. We do not know who they are.

Mr. Webster, a man of ambition in the nobler sense of the

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term, an aspirant for the Presidency, which in that day was not degraded beneath the notice of masterly intellect and conservative patriotism, availed himself of the false issue presented by a nullifying State, and yet a member of the federation, and delivered a speech *ad hominem*, bristling with anti-historical assertions, unsound premises, and fallacious inferences. For instance, his assertion in regard to the preamble is shown by the facts of history to be utterly groundless; so much so that he may be justly charged with a speech, the bold and ingenious imposition upon the ignorance and prejudice of his party followers. Very dramatic and telling, no doubt, when this, that, and the other State is made to secede until the Union itself freezes out for want of constitutional bedfellows. But such premises are misplaced, as spoken to citizens of States pretending to capacity of self-government. Such an argument would have been good in the mouth of a monarchist, proving the essential weakness of every popular confederation. The argument also involves the suppressed premise that *separate* States are of necessity hostile one to another, but if in *consolidation* hostility is abated. He helps the monarchist further by innuendo that a State might secede without adequate cause—a very improbable supposition. Admitting this, however, it should have been, and probably was, clear to his great intellect that it would be better, for conserving American liberty, to allow a State or States to go rather than to subvert the federal principle by use of the last argument of Kings.

When Mr. Webster saw in later years the use abolition was about to make of his doctrines, he gave utterance in a public speech to the truth; but it was too late. The tide then was rolling in and onward to sweep away the bulwarks of federalism, as well as the landmarks of humanity and religion.

If the people do not learn to construe the federal constitution by federal light, they will forever be the victims of demagogues who are glad if they can use a great man to help in perverting truth. For instance, it is said, this constitution

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shall be the *supreme* law. This simply evidences the *agreement* that, as to all powers *actually* delegated, the U. S. should have exclusive control. But the puffed tootle swells on this as though coming down from some throne; and perhaps it does, as construed, even from the first Rebel himself. All the people who desire to know and act by the truth should revert to the beginning, when the Declaration was put forth that these *united* colonies are free and independent States, and as such have full power to contract alliances. The Union is itself an alliance into which free States could not be *forced;* neither was it a magazine for loyal bludgeons.

These truths settled, let the snakes hiss on until their time comes. Let them twiddle about sovereignty and allegiance, and run back to Europe to tell how *our* Union is founded on the principle of *shunkerbund,* or no! perhaps it is *bundershunk.* At any rate, no more secession allowed among freemen. That foolishness don't pay. But no one who values his own mind or conscience will consent to be forever entangled in cobwebs of sophism whose results are not comparatively harmless, but wicked to an incredible degree.

There are now at this writing some thirty and more provinces; or, as we raise no fuss over words, say *shunkerbunds.* Up to '61 these were *States,* and were still politically *united;* but aggressions from the North, growing more and more rampant, had sectionalized them into Northern and Southern, so that the abolition rebels through a split in the national democracy obtained possession of the general government. The course taken by the Dragon was to enter into certain animals with forty-parson power, stirring the multitude from stump, press, and pulpit, into a blind rage against slave-owners as outlaws; and, sorrowfully observing that abolition had obtained the central government, had already violated and would most certainly continue to violate the agreement of union, the Southern States were driven to act for their own safety by resort to first principles. They determined to secede, and they did secede. Each State acted for itself as in the beginning,

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and also in acceding to a new constitution, in which they styled themselves the Confederate States of America.

Then it was that the power of Satan over human beings was most signally displayed. The constitution spitters and the Union splitters suddenly became saviors of the Union, saviors of the life of the nation, saviors of everything except the lives of able-bodied white men. If the North could be induced to confound secession with rebellion, that section could then be made contributory to the latent design, formed before old Brown's day, of destroying everything, even the Bible itself, that stood as an obstacle to abolition. A conspiracy to draw the fire of Confederate batteries against THE flag—lately *hate's polluted rag*—was hatched, to see how many Soakall democrats could be rung into the vortex of the No-War then contemplated by the *powers*.

And right here comes a parallel which deserves a passing notice. The first blood shed in the quarrels preceding the revolution was by the British, who claimed Boston as their own. But the fire was drawn by the insults of the populace. It was a riot, brought on by a turbulent element, and the judgment of the court justified the soldiers. In like manner the fire of the Confederates was drawn by the U. S. fleet claiming Charleston as their own. The outbreak in the streets of Boston was a mere riot, but in it were the germs of revolution—of Lexington, of Yorktown, and INDEPENDENCE. The Seward No-War of '61 was begun in treachery against Independence, and was, on the whole, conducted in the spirit of its inception to the end. The promise was, "faith as to Sumter kept, wait and see." And so it was. The fleet was directly seen threatening reinforcement of a fort pretendedly belonging to—Great Britain? although a promise to the *shunkerbund*, South Carolina, inconsistent with that warlike movement, had been given. The sailing of the fleet was a notice of the treachery, and the Confederacy had no option but to reduce a fort evidently held for purposes of coercion by an undeclared and treacherous enemy.

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But the aggression was made; the confederates defended; and Sumter was relieved of the polluted rag; but the effect upon the popular masses raises the suspicion that sorcery was *not* burnt out when the last old woman was burned. For, when the rag was lowered, hundreds of thousands of pretended enemies of the conspirators pitched headlong into the den of the treacherous dragon to show the easy difference between a democratic d-o-r-g and a rem-pump-lican goat. Then the *powers* began to fully comprehend the adaptation of the pale race to false slavery. Dungeons were gaping for copperheads, shoulder-straps were alive, contractors and abolition preachers were alive, the fumes of all filth commingled was breath in the nostrils of "freedom." But the States died. They dwindled into counties and provinces infinitely meaner in their relations to government than British colonies. The Constitution died. The poisonous breath of tootle necessity was too much for this noble thought of honest men. The grand political work of Franklin and Jefferson was simmered down under the bellows of equalism. True republicanism, which can only be a *result* of good government, perished. A hybrid bell-tapping Russian admonisher took the place of the "public good" by stealing its name. True democracy fled for refuge into a few hundred thousand "copperheads," so called by the loyal, and the system of free government was buried in a large grave by the *only*, in short by *de gubment* that was to be, and over its cold grave flag-idolaters, in horrid concert with Lincolnitish slavery, danced the Carmangnole of a dead union. And all the parts being dead, the Democratic federal republic perished, and tootleism reigns instead.

The foundations of our *American* system (we use this term in contrast with the small, brutal, section-making U. S.) having crumbled to pieces by the flood of lives poured against it, the whole structure is in ruins. Suppose the Almighty should resurrect the men who framed the Constitution, for acceptance or rejection by the several peoples. Suppose He commands these men to summon tootles of all grades to give account of

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their political existence. With what feelings of scorn would they hear the excuses of high laws and union rag men! Do you kill men, demand the judges, to force unwilling States to remain in a union founded on consent? Where is your authority?

All we can say is, that Mr. Lincoln was fairly elected, and the flag was insulted, and Mr. Lincoln called us out, and we obeyed him—according to Scripture.

THE JUDGES: Poor wretches; do you quote Scripture? Know then that in our system PRINCIPLES are the powers that be. Instead of obeying these principles you have obeyed a usurper. Depart, ye serviles, into the outer darkness of his base Kingdom.

THE JUDGES: Do you kill men, demand the judges of the high laws, to break up a relation subsisting between the two races at the time the Constitution was adopted, which expressly recognized that relation, and without which recognition those States would never have entered your Union? And do you act thus as pretended lovers of the Union when it is notorious you care nothing for it except as a means of abolition?

At this some of the Equals in impudence will make a speech, confessing and justifying on the ground of universal freedom, free thought, free men and women, free parentage, free everything except what belongs to *us*. Our chattels which "does us particular proud" at this speaking are *rebs*, the gubment, and our free niggers. These beat the eagle. As to the Union creatures to whom you refer, we did swindle them for compassing our great purpose; because *our* conscience is persuaded that the end justifies the means.

THE JUDGES: You spurn the Book of Books, do you? Your last admission, as well as the whole, is your damnation. Know this, that in every age true liberty stands as a bar against the encroachments of government; true religious freedom as a bar to those of Satan and his human imps. In your idea freedom and licentiousness are convertible terms. Such freedom is

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license to rob and murder, and to rob and murder is freedom. The government flippantly spoken of by you as that of the U. S. is not the one started by us. Our appeal, if appeal it can be termed, was to the nobler qualities in man—to his reason, to the consent of independent States, and to the mutual advantages of an honorable union. That of your party is and always has been to fraud, and all the arguments familiar to the vilest of tyrants. A blacker complication is this, that tyrants have subjects, but your victims were *not* your subjects. Your doom must correspond with your works.

While these pitiful criminals are gorging in Belshazzar orgies, they are not only as oblivious of a Supreme ruler as was the haughty despot, but seem incapable of realizing that any danger can arise from the monster of their own creation. In fact, one of the strange infatuations of crime is that the worst characters have the least realizing sense of their actual servitude to the wicked one. But let the present rottenness continue, and abolition may again suddenly raise its gorgon head out of the earth, infidel communism (the very opposite of Christian generosity) being the shape the dragon will probably assume ; and if this gets possession of the head-quarters of necessity, *alias* the gubment, down goes all property in land, and perhaps in everything. It will be noticed that in its first guise the enemy could do harm in a small way only, until control of the central government was obtained, and then the land was drenched in blood until the robbery of the Southern people was accomplished. So it will be if the Demon is fully set upon the robbery of land-holders. The fight will be for possession of the *national* mitrailleuse or universal shooter. That obtained, they will pay as little regard to political or religious restraints as their immediate exemplars. In fact, with "reconstruction" as precedent, they will force their own measures and call them amendments. With this as precedent, allegiance will be choked into robbed land-holders in return for "protection." In short, as long as this government draws its inspiration from military violence, its origin will be a perpet-

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ual invitation to destructives to strive for its possession. One more ground-swell of lowest iniquity and all will be lost! Bondholders will be on a par with other holders. The millionaires, the upper-tens, the rich men, will all be wiped out; and with exception of the magnates of government, *equality* in respect to pecuniary standing will be enforced. But the conserving influences of true religion, virtue and morality, will also be wiped out, and this vile republic will be the black spot on this globe where the undisputed empire of Satan will hold sway. The methods are already forged. Instead of reducing oaths to their legitimate place, the scope will be enlarged and every one unfortunate enough to own property will be fastened on by the successors of Honest & Co., and forced into "loyalty" by oaths that he never has done this, and never will do that or anything else displeasing to the "powers." And the mind of the subject cramped, his conscience, the peculiar purchase of Christ, wallowed in the filth of forced equality, the *powers* will then brand a certificate upon his forehead: this is a freeman, because he belongs to the "best government the world ever saw." We say their consciences will be injured, because many of the people are not aware that oaths imposed by Devil-inspired usurpations are null; and so the uninformed conscience is wounded. Destroy not him for whom Christ died, says the Scripture. What do maggots of Beelzebub care for Christ?

In connection with infidel communism may be stated the main reason for the often-repeated truism, the rich are growing richer and the poor poorer. The tootle rebellion formed a government, rich in every monarchical vice, pauper in every monarchical virtue; and this government was and is the possession of the party of "moral ideas" (and immoral works); and the magnates, like their robber government, caring less for the poor than the meanest Southern slave-holder did for his slaves, the close corporation of outlaws constitute a communistic ring, a sort of snob aristocracy, whose riches are not the result of their own scientific or inventive skill, and cannot

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be the result of ordinary plodding labor, and must therefore be filched in the name of the general good, directly or indirectly, from the producing labor of the mass of laborers who are *not* in the ring.

Referring back to our third alternative course for the people, the thought begins to be more distinct, that all ideas of governmental interference with human conduct must, in future, be modified. True, government exists everywhere, and is deemed necessary—something without which, crystallized into legislative, judicial, and executive, as the triune organ of each nation's will, the race is supposed to be unmanageable and self-destroying. But why should this assumed necessity forever hold? Look at Europe. There it is, white man above white man, and each government is the enemy of the lower orders, who are held in legal chains. The British empire in its administration, as a republic, is the enemy of its multitudinous bondmen who are brick-making for the upper classes. Notwithstanding the flummery of, Britons, Britons never will be slaves, the aristocracy are masters, the mass of the people the supporting slaves.

In like manner the government of Russia is the enemy of its people. Inwards it is an intense republic, and the care of the Czar for the public good sizzles and boils over until it scalds its own brutish serviles and adjacent nations. It almost *jined* in the *waw*, and naturally felt hurt when Seward rung his little bell for a dumb Briton and not for Munkinkazy, the outspoken. It cares greatly for its breed of subjects and freed serfs, as tax-payers and musket-bearers, when he, the power that be, sees fit to hatch out a war against some neighbor, a Poland or a Turkey, neither of whom by any possibility could be as debased as himself and his wolfish subjects.

Similiter as to the Rt. Hon. and Rev. Protestant Bunds and Shunks kept up by King William and his man Bismarck. It is not forgotten how this swell-head strained diplomacy to congratulate one of the militia on his ascent to the tootle throne. This proves the common feeling this sort of slave-

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dealers have for each other as conquerors. It is so engrossing that a Dutch prince must hug a world-backed Bulldog in his wide arms. But there was consistency in the act. This Prussia exerts a forcible dominion over other Kingdoms, so that when Bismarck beats the drum, the subjects of jaw-breaking empire are mildly adjured to fall in under command of some Van Roon or Vontoon, who has brought military science to perfection. Just as the unrevolutionary breederies of the U. S. heard the toot of their ruler! and were moved to furnish quotas to embodiments of military science, who flared up mostly as house-burners and butchers; also as experts in primary arithmetic, who, chuckling at the fore and aft, right and left, flanking by the Nig-popes and Bismarcks of monarchy, could *figure out* victory in the sacrifice of five or six or eight for one. If the native blue got scarce, the enemies of republicanism could send millions to the lightning calculator. The sufferers for the public good under this Bismarckian bundling of kingdoms may find that they are only laying slime and pitch for another Babel, speaking the universal language of lead and steel—one which the Almighty will confound as of old.

In like manner the government of France is the enemy of the people. Tax-payers and musket-bearers are the objects of its care. But the people, though loyal to every idea distinctly French, incline to levity and freedom as to all government, human or divine; and hence there is not fixed mastership or contented submission. From the highest to the lowest all are full of human nature *as it is;* and power is continually changing its features in presence of the restless feeling of insubordination to every species of supremacy except such as will never again appear—the supremacy of a genius unequaled and of a boundless ambition, the embodiment of French ideas of glory.

In like manner the government of Spain, popishly administered, is the enemy of its people. In addition to the tax and musket requisites, the priest-licking officials think it condu-

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cive to the public good to foster and cherish drones, useless to workers, drags to the intellectual advancement of any Kingdom, nuisances in that of Christ—nearly as much so as the common political preachers in the U. S.—thus promoting the slavery of superstition, and binding its subjects in double chains.

It is superfluous to refer to the despotisms of the East, who crush down their subjects until they are scarcely more than live machines. These governments and subjects are counterparts, one of another. These people are mixed in free and equal subjectiveness, beyond redemption; and never think of resisting the most direful oppressions, not because they are Christians, but the contrary. And there is a party, *the* party of the negroized republic, who also are not Christians; and their spirit indeed is willing to complement the cycle of reconstructive mongrelizing and despotic meanness. And thus is completed the circle of human infamy. The drum-beat of Satanic slavery follows the sun around the world: but nowhere does that drum give louder note or clearer voice to its brazen beat than in the U. S. A.

O, but hatred of *inequality* is at the bottom of all this sacrifice of human life, and not any wish to enslave any one in any manner. Indeed! Love of equality has brought high law to a mighty low level, lower than the angels that came over from Africa in flying ships; and it has with gushing abandon stood godfather to its own abomination, and baptized the involuntary exiles with sovereignty. Next! Trot out your bundles of calico, who are *not* the wives of anybody, but rather the remnants of abolished modesty and foregone candidates for defilement of a relation which, to the purer members of feminine humanity, is infinitely more than "legal;" but to such as these who accidentally "married" white Jack instead of a negro buck is but the realization of tootle filthiness—one of the many equalizing processes of U. S. citizenship. It is for the *party* to show that it is just as easy and natural for crinoline to act the sovereign and strut around

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mixed polls as for twenty-one-year-old male donkeys. In fact, could not a little fight be got up over this shameful denial of rights to the *lovely* subjects of taxation without representation, and a million or so of male frogs—a mere trifle—be "sent up," and another little debt of two or three billions set on foot? It is about time for *de gubment* to send down its equality decree for some more 'mendments to the 'stution. Start the abolition parsons, wont you?

But it may be alleged that the swig of monarchy has been so disastrous upon old Centennial, that the only ones of his Northern children, recognized as legitimate, are demoralized by the outrageous conduct of the "free" progeny, and are afraid to vindicate their father. In fact, are more ashamed of their noble old father for his temporary weakness than of the grinning skeletons of sin who are laughing from their stumps and pulpits at his nakedness, but who in the latter end will be found cursed to their natural level. Whether this be so or not, the Northern democracy will find its wisdom in seceding from the lie-factory. They will quit shaking *the* rag over the South as the sole emblem of authority, and thus pave the way to a real democratic agreement between the peoples of every section, which will restore, and as we hope without any violent convulsion, the principles that must always prevail where a sham republic does not prevail. And the meaning of the term section here is geographic, not political. The wool-gatherers, possibly before the next birthday of old Centennial, will get the idea into skulls where the brain ought to be, that the Almighty created the whole world in *sections*, and pronounced his work very good. He might have created Plymouth Rock and spread it over twenty-four thousand miles, but he did *not*. This is, at least, the opinion of No-history.

Meantime, as every dead man's grave is worthy of some token, however slight, that one more actor has made exit from this strange scene, raise high the statue of Mr. Webster, his grand brow fronting Northward, and stamp upon his pedestal

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the words, LIBERTY AND UNION, ONE AND INSEPARABLE, NOW AND FOREVER. But the times change, and we with them; and hence a reverse is needed—some sculptured Caliban of Africanized sovereignty to front Southward, and muttering, *Union and Slavery,* one and inseparable, now and forever!

A change, a change: a Kingdom for a change.

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V.

ANTI-ABOLITION FAITH.

MILLIONS of ages in the past, when the wide-rolling ocean of ether had been stirred by the creation of outside systems of suns, we can imagine the SUPREME sending forth his voice of supremacy, and every high Intelligence throughout his boundless dominions understanding the word and trembling to his place. Further on, when the tempestuous waves of creative power came rolling in sublimest grandeur upon the shores of time, and the great world which man inhabits assumed form out of chaos, the same monition issued from the Supreme; but that word came across the purpose then being formed by a leader among the hosts, and instead of instant obedience it proved the turning-point of transgression—irremediable, because distinctly and consciously rebellious. And still further, after man had fallen and was sunk deep in ruin, the prey and sport of depravity and sins innumerable, One with human blood in his veins, every heart-beat animate with purest benevolence, but also the Son of God, uttered the same word; and that word is, *repent.* And whether that impression is through impulse from the Incomprehensible, or by Christ in words, every breathing is of *authority.* It comes from a Superior to an inferior *bound* to obedience by the very fact of existence. In the case of men as they are, from One who has bought to the *purchased.* Neither will it be possible to nullify supremacy by denials of fact; nor, for the original abolitionist to free himself from God by instituting himself a slave-holder, whether co-equal with or independent of Christ. Hereafter these transactions will be transferred onward, and, when it shall be known that all pure life shall exist forever by

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renewal, then the idea of free-will in face of a divine command will fade away like a dream of the night; no sins will be resurrected except abolition sins, and these, with the monitions of repentance, will jar upon expiring organisms and prey upon doomed life, like worms that are born of the dead and that feed upon the body in which they are born.

Man can be viewed in three phases. As fallen, the Divine image is blotted out; as depraved, the snakish nature of the old abolitionist is substituted; and as sinful, the proclivity to transgress the holy law, both in thought, word, and deed, is predominant. But men as sinners belong to Christ: as depraved they are in possession of Satan. And so far as men, fallen, depraved, and sinful, are concerned, repentance and faith constitute salvation. Repentance toward God as exercising absolute authority over men as they are, and faith in Christ as the purchaser of sinful men, bring all, who by reason of depravity are slaves of Satan, into proper *relations* with the Divine Being, and whoever holds out faithful to the relation will infallibly be made a partaker of his *nature*. And when His nature is imparted, it is the restoration of the image in which man was created, depravity being subdued and Satan thus deprived of his prime lever. Unless there is a substantial repentance that respects God as Supreme, and unless there is a faith above human vagaries, religion is not planted in the heart, and will be as sounding brass or a tinkling cymbal.

In order to let us understand this matter, let an analysis of the various forms of faith be made, and see what they come to. Here, first, is the Calvinist, who says that faith in Christ means faith in him as sent by the foreknowing and electing God, and as making special atonement for certain individuals described as "the foreknown." Then comes the Arminian, who says this faith is in One who has secured free-will to sinful men, as against the mysterious influences of foreknowledge, by a universal atonement. That is, the Arminians plant themselves on a hill which is no hill, but rather a

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treacherous sand-bank, and waste much doctrinal breath in blowing out a light which is no light, but the phosphorescence of human reasoning, imposed by the Saturnine genius of Calvin upon successive generations. Then come the Papists, sitting on Christ's throne, supposed to be *vacated* by him for their use, and who consistently thunder *its* command: Believe in the holy Mother of God and her Son the Keymaker, who has given, granted, bequeathed, and forever quit-claimed the Keys of THE Kingdom to father Peter, and father Peter, and father Peter again; who accordingly remit or retain men's sins, as none but father Peter's priests can remit or retain; who affirm that the souls of mankind in the hereafter are subject to the intercessions of these priests; and who intrepidly ordain that no man shall dare at peril of endless torments in hell to think in religious matters except as allowed by the priests, who look to the lower Bishops, and these to the Archbishops, and these to the Cardinals, and these to his most high eminence the Pope; and as the carpenters, to wit, Jesuits and inquisitors, have been interrupted in building their ladder *through* the Pope, there they all come to a stop. Then come the Episcopals, who say: Believe in the Lord Jesus, the maker of Bishops, who make a priesthood, who pasture out the people in good sheeply style; and, the validity dependent upon succession of Bishops is styled *the* church, although it seems to be but another only, and that other nothing but British religion, itself also an only; and as to any real influence over sinful men little better than Popery, which is itself an only—in fact THE only of all the onlies. Then come the Baptists, who say: Believe in the Lord, the immerser, to the end that you may be immersed with him in his burial, and raised out of the water to newness of life, as he was raised out of the tomb into heaven. The self-righteous, soap-cleanly religionists styled the Quakers will perhaps say, if they say anything: Friend Jesus, thou wert a good man, and if thou hadst been one of the Friends thou wouldst have been perfect. The Jew will say: Believe not in that de-

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ceiver, that dealer in magic, that blasphemous claimant of the attributes and nature of the dread Jehovah, but look forward with steadfast faith to the coming of the Prince, the Messiah, who will restore his people to their kingdom and happy home in the loved city and country of their immortal ancestry. But the bold Universalist will say: Believe in the Christ, the procurer of universal salvation. And it is better to believe *now*, for all *must* finally believe. Infidelity itself is only a crust formed of the innumerable false religions, and when broken and dissipated by emendatory punishments, the soul will be freed from its crust, and will rise upward to its glorious origin.

If there is no error in the doctrine that the soul is *creatively* immortal, then the latter faith is more in conformity both with reason and Scripture than the monstrous burn-in-hell-forever doctrines of Romanism and Protestantism; and as far as the Calvinistic faith is concerned, every one incapable of extricating himself from the idea of predestination, as connected with "particular" atonement, is bound, if endowed with large charity, to become, at heart, a believer in universalism; or, if depravity fills the soul's midriff so that there is not even standing-room for charity or other grace, the man grows infidel and indifferent, or a regular Christ hater.

But the doctrine of immortality assured by the act of creation and independent of death and every destructive influence is an awful delusion. It is, in fact, the foundation of man's ruin, and may have been the foundation of the abolition rebellion in heaven itself. Certainly "from the beginning" it has held powerful sway over the human mind. It led the way to the deception of the woman; she then was instrumental in the sin of the man; and both were involved in the inevitable loss or obscuration of the Divine image in which they were created.

The substance of Eve's deception is found in the lying suggestion that whether she and the man did good or evil they should be as the Gods, *i. e.*, *immortal*, if they would only eat

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a certain fruit; and immortality being thus secured, equality, *life* equality with Him, would follow—an equality that would secure independence of Him as a law-giver. Any other explanation leaves this transaction in the dark, and implies also a slight upon Eve's mental capacity. God had threatened *death* in case of transgression. No such thing, says the tempter. On the contrary, He knows that if you eat of that tree death will be impossible. You may know good and evil, *i. e.*, you may do as you please, *after* that fruit is eaten. You can laugh at God's threats, for you will then be His equal, and the doing of this very thing will be your immunity from this threatened death, and of course free choice afterward as to obeying his *laws*. You can then be wise after your own inclination. In a word, you will be *free*. Look at the fruit. How beautiful! And in IT is life immortal, not in any other of God's plantings. One gentle and harmless act of (revolution) will free us all from that God who is not visible, and who makes people uncomfortable *here* in *our* Paradise with his laws and threats.

The woman entertains the suggestion. She is *deceived*, and as far as she is concerned, if the promise of *life* independent of God is not the substance of the deception, then what is? The substance of Adam's offense by the same act contains no element of deception. Love for the woman overcame the natural fear of offending his Creator. Doubtless the *animus* of her act was a desire, inspired by the slurs of the tempter, to free herself and the man from any commands, and to live in accordance with their own wills. This delusion, all-potent in the original ruin of man, has lost none of its force to the present hour.

As long as this delusion exists it will be impossible for man to have faith in Christ as the giver of immortal life. The injunction is, believe in Christ; and (in consequence) receive eternal life. But it is impossible to believe in him as he is, unless there is an understanding of his power as well as of the mode of exerting his will; and if even an inadequate idea can

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be had of the Divine government, the unscriptural and unreasonable avoidances of Calvinism can be corrected, and the free-will extravagancies of Arminianism set aside. Some errors of the former have been already alluded to. These fatalistic reasoners represent God as willing the existence of "reprobates," who were so by His negation before they were born; and they, passing through a hideous dream termed *life*, die and are damned into the torments of an eternal hell. And by eternal they mean endless. These are glaring inconsistencies, but, they say, are plainly the teachings of Scripture.

It is possible that God could arrange causation so as to connect the destiny of each one with what is equivalent to a *prejudgment* in eternity, but in that case the place of torment would be blotted out. No rational soul can impute such vindictive motive to a Being infinitely good as well as infinitely powerful as the building of an adamantine House, opening its guarded door to a chosen few and *punishing* all others everlastingly, for the non-performance of a divinely arranged impossibility. On the contrary, He might build the blazing fires of a fearful hell; and, displaying its unimaginable torments in full view of man, He might remit the exercise of all his attributes, and permit to his creatures the liberty of such action as is naturally inspired by the fear of death, and of the gleaming darkness beyond.

But he neither prejudges, nor leaves men to free-will. His Omniscience and every attribute concenters in One, and through him the Spirit acts executively and subjects the world to *government*. The councils of eternity pertain to eternity. Government in time is dependent on the relations brought about through acceptance by the Father of the atonement, and not on any supposed pre-selecting councils. This idea of preselection destroys the idea of responsibility. In "eternity" Adam's race was considered already lost, and therefore the subjects of redemptive councils; and this fact presents mankind as sustaining a certain relation to the *redeemer*, and not existing in his presence as free creatures. But man as the

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subject of pre-mundune redemption was bought with a fore-known price before his creation, and omniscience is executed through him who was fore-ordained to be the redeemer in time. Or, differently: the curse of the earth for man's sake is an evidence of the *extension* of redemptive government into time, and this extension is evidence that Divine slavery existed before time, or in what is termed eternity. Hence the phrase "elect from all eternity" directs the mind to a great Slaveholder of the universe rather than to an arbitrary assigner of this one to heaven and that one to hell.

These reasoned facts sustain predestination as in harmony with our ideas of the great author of heaven and earth, and further false conclusions are avoided by understanding that Christ is not a foreknown dispenser of favoritism, at a time when the fore-ordained "elect" are placed on the right; the correspondent "reprobate" on the left.

The denial of this fore-ordained relation of man both as a created and fallen being, and the assumption in regard to immortality, have brought on the direful condition now existing, and plainly spoken of by the Apostles. It is well known that while the abolition conspiracy was coming to a head, the false teachers everywhere published that their Bible must be an antislavery bible and their God an antislavery god. And so they are, as their biblical notions are inspired by a god who, since time began, panders to depravity whatever form it assumes. This is why they speak great swelling words of vanity; promising *liberty*, themselves corrupt slaves, they speak evil against all just human government, and even against that of the great God. The more consistent of the abolishers reject a redeemer, because they think themselves not dependent upon him for life; that God Almighty made the *soul* immortal, and that this intangible something will wander after death through the earth, living forever in imaginary pleasures. In fact, if the real faith of a vast number of U. S. inhabitants could be certainly known, hundreds and thousands would be found qualified for membership in the church of Islam in

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everything except honesty and bravery. Their faith is about as vague and antichristian as that of the one God and one prophet man who did *not* pretend that the Koran and Bible were on the same level.

We may go further and account for the recklessness of the false teachers by supposing them swallowed up in this belief of independent immortality to such a degree as not only to deny the one Lord, but to substitute as the rule of life the supreme cravings of corrupted nature, on the ground that the deadliest sin cannot permanently destroy the happiness of any being who is immortal by act of creation. The beginning of these perversions dates back to the beginning of time, and is foreseen in the councils of eternity. Hence the writers were inspired to describe and speak of these men as ordained *of old* to this condemnation. As reprobators of Christ's justification they are themselves reprobates.

But, liberty! liberty! give me liberty! shrieks the abolishers' freedmen, the sinners of the false god. Away with your suffocating slave code of religion. Christ's atonement gives me liberty. God's goodness sustains it. The Book abounds in liberty, and I worship none except a God of liberty.

The Apostle says, "ye are not under *law* but under *grace*." This is equivalent to, ye are not under the *ceremonial* law, but under atonement as a finished work. But as a sinner, man is forced to exercise faith in this atonement or to rely upon his own works for justification or freedom from actual sin. Suppose he is satisfied that his own works are insufficient, and that he relies upon the atonement. He is, then, *freed* from the requirements of the priestly law. Christ is his priest, and justification is bestowed through faith in his priesthood. Justification, then, regards the sinner as free from *sin*. But what of this, if he, as justified, lies down a free creature to be rained upon, like a plant, by the gospel graces, or stuffed, like some involuntary fatling, with the moral law? Justification cannot cure the non-exercise of repentance, and repentance cannot cure the want of obedience, and obedience to the

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moral law should be full and continuous. Hence men are *judged* by their works. But man is imperfect. He cannot obey fully, and therefore in the final day he will need a judge who has magnified the law which lasts forever; and who with a feeling for human infirmities will impute his own perfection to the imperfection of *his* sinners (not of impudent abolishers of all law) who sincerely tried to obey his holy laws, taking in this manner his yoke; and who submitted their consciences to his word, not marching under a standard of right partly His and partly the patchwork of man. In all this there is no liberty to the creature whose breath may last but a day; and faith in a liberty-giving God, by those who take liberties with His law of life, is merely a phase of the vain religion of the deceiver that will perish with its author and destroy its votaries.

So far as the Bible is a book of grace it is a book of freedom, absolving sinful man from the burdensome requirements of the law-ceremonial; and as to mediatorship, freeing him from the endless and impossible labor of finding out the way of life. But as to daily human conduct it is utterly pro-slavery. Perhaps the term slave (always translated *servant* by the bishops), and its correlatives occur oftener than any other. It is on almost every page. The inspired Apostles speak of themselves as the slaves of Christ and of God; doubtless of Christ as redeemed, and of God as creatures; and of the saved in Heaven, old John says, "His slaves shall *serve* him," the Father's name being written on foreheads, which is a mark of personal ownership. Their *reward* is to be sons and daughters; and, as such, free of the liar and his vile abolition brood, forever and forever more.

Faith in the God of grace also points to Him as employing his Omniscience in preparing a body for His son. After he came, providence guarded him through his work until all things were ready for the great sacrifice. Him being delivered by the determinate council and foreknowledge of God *ye* have taken, and with wicked hands have crucified. Placing

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him in the power of men constitutes the DELIVERY, and is pure grace founded on love for miserable sinners. The consummation of the delivery was at the instance of Christ himself. Knowing that Satan had entered into Judas, Christ said to him, "That thou doest do quickly." No traverse then of the Divine will occurred so far as *delivery* or its consummation is concerned. The wickedness of the rulers lay in putting to death one they knew to be innocent, as the suborned testimony, when true, proved nothing. As to Judas, it seems clear that he was more humane than sundry Iscariots of this day, who think they are high above the traitor. It is true he was angered at his Master over a business matter of several hundred pence; but afterward grew religious, and concluded that if Christ were safely delivered to the priests he would be *forced* to conform to their notions of Messiahship rather than submit to an ignominious death. Seeing the awful result, he was overwhelmed in sorrow and despair; whereas, some of these religious loyals would have pocketed the money and toadied to Pilate and the Sanhedrim, as they did to Lincoln and Congress. Leading him whom they would joyfully have made KING, on *their* terms, before the *governor*, whom they would gladly have deposed, the scribes and pharisees accused him of crimes against God and the Emperor, and clamored for his death. As subserving Roman policy, the governor delivered him back to the will of his enemies, scourged for crucifixion. Satisfied, however, of his innocence, and deeply impressed by the claim of divinity, he was impelled to contradict the enemies of Jesus by writing the truth, *This is the King of the Jews.* And this is that Jesus who by resurrection is King of all, Jews and Gentiles, between whom he was executed. And he is the only redeemer, who *originates* life in every creature who *believes* in his finished work and endeavors to obey his holy laws.

We are thus enabled to understand something of the immensity included in the formula of faith, *Believe in the Lord Jesus Christ.* This is the substance of faith; has been from

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the beginning and will be to the ending. And the mediator is the same, whether faith looks unto an awe-inspiring Divine shadow hovering over the cloud of incense rising toward Heaven from the first altar of sacrifice, or whether the man Jesus is seen in the bosom of God as by the dying martyr.

In view, therefore, of the free clamor raised in churches that are *not* churches of Christ, the following formulation of Christian faith becomes the more necessary:

Believe in the LAW MASTERSHIP of the anointed one, and thou shalt be saved.

But mere faith in the Lawgiver does not implant the germ of immortality. Hence faith in the priestship of Christ is as essential as obedience to His moral laws; for faith in his finished work *originates* that life which obedience *perfects.* Therefore the formula of anti-abolition faith may be stated in further form:

Believe in the PRIESTSHIP of the anointed one, and thou shall be saved.

The completeness of connection between priestship and mastership is realized through a loving faith in the character and attributes of the Divine Christ as manifested toward fallen man for recovery. Thus faith is made perfect; being free, not of *every* influence, but of every *destroying* influence of the primal abolitionist.

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VI.

ANTI-ABOLITION CHURCH.

THE disciples of the Christ were named Christians, perhaps in derision, some years after the death of the Divine teacher, and these disciples, with their human teachers, constituted the Church, the Messiah being the educator from the moment of the fall to the time of his advent in the flesh, and from the advent to the second coming or final destruction of the world as now existing. Abel was a member of Christ's church as contained in the *promise* to the woman. He had no *Law.* He simply acted upon the deplorable facts connected with the fall of his parents; upon the curses pronounced against the earth and man; and upon the certainty that he had inherited a nature the direct consequence of the first sin. The "Sons of God" in the years before the flood were disciples, but mingling with the beautiful daughters of Cain they soon lost sight of the Creator; of Adam and his fall; of the curses and blessings extended over the distant future; and rushing on to evil and only evil, the waves of the deluge, fit type of the final destruction of the wicked, swallowed them up forever. After this dreadful exhibition of God's power and wrath against man, at once helpless in his own resources and rebellious against his Creator, a further step was taken in the progress of Divine education. Probably through neglect of children by each succession of infidel parentage, the people fell lower and lower under the abolisher's influence, until those warned by Noah of impending destruction scoffed at the very existence of a God, and hence the door of safety that closed in only eight lives was the doom of the outside millions who perished in the world's stormy convulsion, not by a mere act of sovereignty, but be-

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cause *every one* was utterly past redemption. Had they not sunk so low as to be not worth even a curse, God could have provided means of saving them *outside* of the ark. But all perished except the eight, and of these ark-saved, Abraham was born; and with him and his household as disciples the foundation of the CHURCH was formally laid. Abraham, his children and his slaves were the first members. As the Israelite male disciple grew from infancy, his earliest religious teaching was that on his person was a mark of authoritative ownership by Jehovah. The divine education of the race by means of the church was restricted over this period to Abraham and his descendants styled the Jews; and as so instituted the church is styled the Jewish Church. But it is evident that the Jewish *is* the Christian Church in an imperfect development. God appointed the Jewish priests and the sacrifices of animals; but unless the offerer understood the sacrifice of an innocent animal to be *vicarious*, the killing and blood sprinkling amounted to nothing. The bare fact that the priest was God appointed gave no efficacy to a mechanical obedience to the prescribed processes of sacrifice. Faith in the future Messiah gave the efficacy. But the future Messiah is Christ, according to belief of those styling themselves Christians. Therefore the Jewish and Christian Church is the same, the foundation being the same; the difference is in the mode of divine education continued on through successive ages. When Christ came in his visible person he did not *abolish* the Jewish Church. He superseded that church, setting aside the typical ceremonial by the actual sacrifice of himself; and the Jewish priesthood, by his own priesthood in his own person. After the great sacrifice, all human priesthood ceased; all killing of animals guilty of imputed sins ceased; and the religious rite or obligation of circumcision was changed by authority to the religious application of water to the body. At the same time, while the temple at Jerusalem, with all its ceremonies, at once revolting and grand, was forever closed, the great spiritual temple, with its high-priest invisible in the heavenly holy of

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holies, was arranged for reception of worshipers among all nations. Gentiles as well as Jews, females as well as males, were thereafter to be admitted to all the privileges of Christ's church, which, considered as ONE, embraced in her broad bosom, vital with generous love, every son and daughter of faith; *not* in the way of abolishing lawful or natural distinctions, but in that of elevating diverse ages, sexes, and conditions to the high privileges of Christian communion. Presenting himself first to the Jews, as the prophetic Messiah, he was rejected by the earth-bound prejudiced officials of the church, and ultimately put to death at their instance. Presenting himself by his apostles to the gentiles, as the son of God and child of the resurrection, the philosophers reveling in intellectual pre-eminence viewed him merely as another and supremely foolish candidate for the already burdened calendar of gods. His disciples came mainly from the ranks of the common people; and these, called and chosen and faithful, and for this reason independent of government props and social endorsements, and of all confidence in themselves and everything but God only, constituted the true church.

The Church as separated into parts (not sects), on account of local convenience, was from the beginning made up of the family and aggregations of families; of husband and wife who acknowledged their fallen nature and actual sinfulness, with inability to avoid death or to change their own natures, who acknowledged the necessity of such change both on account of their own happiness as of the imperative need of proper relations and renewed nature in presence of the great God of redemption, and who for sustenance and growth of new life relied upon substance, and not upon the froth of church-made ordinances or ceremonies; of children who were taught these great truths as fast as their minds could receive them; and of slaves "bought with money" who were thus indoctrinated and brought out of the dominion of the evil one.

There are four organizations, each claiming to be in an exclusive sense the Church, viz., the Jewish, the Papist, the

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Episcopal, and the Baptist. Instead of basking the only recognized of Christ, several are not churches at all, and the THE of other professors of validity is hemmed on all sides with doubts. The Jewish is not a church; for, as before stated, it is laid aside by its Author for a better, or, rather, for a perfected church. The Jews reject Christ as the Messiah, and, of course, look on *all* pretended churches of the impostor Christ as mere dens of deceived fanatics and bigoted zealots consistently persecuting the true Jewish Church, and, as on a dead equality of error, inconsistently persecuting each other. But if Christ is the very Messiah pointed to by the prophets, then the tables are turned as between Christ and the present Jewish organization, and he *is* Messiah and they have no church.

The Popish is no church. It is built on the fiction that Christ delegated power to an official (construed as a *surrender* by most of the "successors"), and that they are the representatives of Christ in his *authority* over religious animals. But the *Spirit* is the executive of Christ's authority over man's entirety, the mind, conscience, affections, soul; or, if all can be concentrated in one word, man's spirit. It results that this creature, styled by his followers the Pope, must claim to be a sort of side depository of holiness; or, that the *Divine Spirit* is dispensed through him as the PRESENT mediator as Christ was formerly the mediator between God and man; thus practically assuming Godship. And, consequential to these blasphemous usurpations, the throne of antichrist (reproduced *mutatis mutandis* in a political usurpation) is surrounded by a vast army of priests, not Christ's, but the Pope's, who peddle out their useless pardons and passes to a heaven not theirs to give; and, as compensation, swallow up the flocks and wealth of superstitious idolatry. The plight of the British invention is not so bad, but is very pitiful. Instead of one Pope they must have sundry Bishops as hierarchs who, to insure church validity, ordain other hierarchs, who must ordain their successors, and so on *ad infinitum*. In

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episcopacy the *succession* is the diminutive pope instead of the live old fellow himself with his split-top hat and scarlet stockings. The bishop of the nineteenth century who has been regularly ordained all the way from—whom ? is invested with church authority so sacredly exclusive that all who do not come into the fold are in a state of church rebellion. They imagine themselves incumbents of an official position between Christ and men like those old priests of the temple, who as the called of God must be descendants of Aaron. To the contrary of all this it seems clear that men of talents and susceptible to Christian graces were called by the HOLY SPIRIT to the office not of priest but of bishop or pastor, and from among believers and not from any particular breed, and that such disciples were solemnly and formally recognized by the eldership as copresbyters, and, as to *office*, equal one to another. The empire of Satan has been from the beginning until now so powerful and wide extended that the majority unconsciously put aside the government of Trinity as a comparative failure; and hence are induced to look upon the side shows of Popes and Hierarchs with favor, as calculated to amuse the bad children and keep them at play. Out of this negative state of ignorance and indifference springs the fashionable mode of surrendering religious thinking to secondary mediators, such as Pope, British Religion & Co., who can do nothing for themselves much less for their clients. Under the perfected Christian system an *official* human priesthood no longer exists, by authority of Christ; but each believer is educated into the priesthood, not by offering up kids or bullocks, but the beasts of corrupt nature of which the individual must himself or herself be the slayer; and these sacrifices properly offered are accepted by the High-priest in heaven, and the carcasses of sin consumed as by fire.

But the Baptists do not rely upon any officials who are looked up to as a species of secondary mediators. They insist, however, with so much vehemence, upon a certain mode of using water to constitute a valid church that these claims

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must be examined by the light of Scripture. In particular, they affirm that Christ was immersed, and that he commanded his disciples to follow his example in this as in all things else. But was Christ immersed? Let us see. When he said to the Baptist, "Suffer it to be now, for thus it becometh us to fulfill all righteousness," allusion was made to priestly consecration, as he was about formally to assume all the offices pertaining to Messiahship; and so far as water was employed, the priests were *washed* for purposes of ceremonial purification. They were not immersed. Christ was also *ceremonially* purified, and common sense would idealize him and the official Priest between the old and new dispensations as standing in the running water, the Baptist dipping up and pouring the element upon the sacred Person. The Baptist may be described as the *vinculum* between the old and the new. He was a *priest*, but did not lodge around the *temple*. The wilderness was the suitable temple of the rough, intrepid, and fiery promulgator of the new kingdom just at hand. And although such a priest and herald of the New Testament, his knowledge of Messiah was imperfect. The peculiarity of the Baptist's official position explains the remarkable words of Christ, that none born of woman was greater than John the Baptist; nevertheless the *least* in the new (priestly) kingdom was greater than he.

But, say they, converts are buried with Christ; and as this implies immersion, so does baptism. Careful analysis fails to bring out prominently any *mode* of using water for bringing people into the church ark. Water baptism appears to be a figure of the Spirit baptism that was promised the disciples. What then is the *mode* of baptism by the Spirit? Certainly by pouring out. Under the Abrahamic covenant, male infants were consecrated to allegiance by a priestly act, and were not otherwise recognized of Jehovah as members of the Christian Church in its Israelite development. As Christian baptism, under the same covenant with the "friend of God," superseded the ancient rite, infants (both male and female)

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were consecrated to the same allegiance, water considered as an emblem of purity taking the place of circumcision, itself, doubtless, an emblem of purity. Is it reasonable to suppose that infants were immersed? And if not, why assume the immersion of *converts*, whether Jewish or Heathen?

The true church, then, is symbolized by the Ark floating, tempest-tossed, upon the wide-rolling deluge, into which the taught of God enter and are safe; for He shuts them in, both against the wear of the elements and destructions of the primal abolitionist. It is not an open platform or great Babylonian tower from whose top proud *immortals* aspire to Heaven. Neither is it the broad world itself, dotted here and there with the white tents of unnumbered sects and names, the occasional resort for religious recreation of men of business or women of pleasure and fashion. Neither can it be the wealth-secured sites upon which are built the colossal structures of antichristian grandeur, founded in fraud and usurpation, the beams of which cry out against the wall; and from whose gloomy aisles have so often been heard the ravings of bigotry, ignorance, fanaticism, and intolerance.

The Church considered as an Ark has a window to give light, so that the miserable inmates need not grope in blackness, reasoning thus: God Almighty is governed by some mysterious indefinable necessity antecedent to and coincident with the formation of the covenant for man's redemption; and He is as much *compelled* by a sense of obligation to rescue his lost creatures as by any supposed holy love emanating from Himself. Or thus: My destiny is fixed from all eternity. If I am predestinated to life from all eternity, I shall be saved though I immerse myself in every sin. If reprobated, I shall be lost though I pass my life on my knees. It has walls, too, of omniscience, into which the free colts are reluctant to enter. They prefer the liberty of moving in the wide limits of that natural horizon which apparently adapts itself to every one, and, go where they may, always supports the same overarching vault of boundless freedom. And finally the true Church

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is the type of Heaven. *Outside* will be found liars, dogs, murderers, whoremongers, idolators, and in one word all who die imbued with the *nature* of the false god. They may run into their human contrivances and call them churches, but when the flood of death rises over the soul and vote yourself into Heaven is played out, they may change tune and sing a new song, with chorus by the whole band, that abolition is the sum of all villainy. And when it is known that the condition over these has no connection with the Divine will further than the sovereign allowance to Satan of existence and attributes, against the influence of which man has been guarded in every possible mode consistent with *separate* existence, then repentance as a reality springs up with the earnest desire of starting a new *Church* based on careful exclusion of all abolition trash; but such repentance, scorned until the entrance upon another phase of existence, may come too late, and then the mediation of some party of "moral ideas" will not be needed to precipitate the unrepentant deluded millions into the jaws of the very monster from which they felt most secure.

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VII.

WIPES OUT THE ARCHREBEL FROM GOVERNMENT, SOCIETY, AND RELIGION.

PERSONS who live easily in the only union and enforcer of loyalty will say that No-history is nothing but a bandying of epithets: that it brings to mind two boys picking a fight, one hurling denunciations, the other defiantly striking back with similar weapons.

This brings out the broad statement that there is a God of truth, and a separate being, the author of falsehood: that the latter exerts so powerful an influence over human beings as to cast a false coloring over every moral subject of thought, and therefore there is such a wide difference between what is the true and what is the false that the two cannot be brought into one by a diffused allegiance. Morally, "ye cannot serve God and Mammon." Mentally, ye cannot serve Him and his opposite. When the false is dethroned truth begins to reign, and its influence extends through the whole nature. When truth is dethroned, falsehood, in all its Protean forms, reigns supreme. The very light forced from without by an allwise and powerful beneficence is changed into darkness, and finally the whole nature is relegated to falsehoods, delusions, and lies, analogous to that state of the atmosphere which is most favorable to the origination and spread of deathly diseases.

The replication goes further, and insists upon the necessity of forming an idea, inadequate certainly, but still some idea of the greatness and majesty of the God of truth, as well as of the reality, the power, and the malignity of the God of the false. Many persons, especially those most under influence of the latter, think and speak of this fallen but potential

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Spirit as a myth, a nursery bugbear ; indicating either disbelief in his existence or contempt for the power of any such Creature. They ignore the congeniality between natural life and this hater of truth ; between a depraved mind and this inventor of smooth deceits. He actually succeeded in bringing a British moralist down to his oats, in a high-flown *apology* for Christ, who recognized by daily intercourse and taught by word and act the rightfulness of slavery. We must assign therefore to this Satan, a creature of God, but perverted by his own act of rebellion into a self-sustained hater, the very attributes and dominion over human beings set forth in the Bible. And that dominion is shown to be the reverse of insignificant when its demented subjects imagine themselves to be the true worshipers of the great God and the destined recipients of the happiest immortality.

Truth, then, is not *stamped* upon the brow of any proposition of a complex nature ; much less upon a series related as premises to a conclusion. Even if truth is from Heaven it reaches the mind through foreign *media*, these more or less disturbing, and the mind itself not perfect. Hence the need of due subordination, of proper arrangement in the household of truth : otherwise, dire confusion ensues.

The first falsehood to be here noted, and which concerns the people whether considered as of the united or disunited States, is the assumption that mankind all over the globe are descended from the pair of whom an account is given in Genesis. This error is of the same kind as the one that assumes the description given by Moses of the creation of the world to be geological, and that the deductions of modern geologists are totally inconsistent with that account. When the object of Moses is considered, it seems strange that an intelligent mind could conjure up any antagonism. Moses wrote of creation for the benefit of *fallen* man, and was inspired so to impress the ideas of time, space, and creation as to rouse the feelings to the highest point and profoundest depths of religious awe toward the Almighty Creator and Ruler of the universe.

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There is nothing addressed to the mere cravings of scientific curiosity. The same object governs in the account of the man and woman who were created a little lower than the angels, and who fell from their lofty estate. There is not a particle of Anthropology in the whole; and the other varieties of mankind, if then created, are ignored. Religious men who expect to refute the facts of geology by what Moses says of the creation of matter are lamentably weak. Religious men who ignore the palpable facts of race differences from what Moses *does not* say, are still weaker.

There is indeed no hazard in the assertion that no allusion is made to the negro in the whole compass of the Bible, except in general terms describing the vast processes of creation. If the continents and islands were located from the beginning as now; if the various aborigines existed then as now; and if the flood was universal, destroying them as well as the race of Adam, then it follows that a *new creation* took place upon the spot where the destruction occurred. The almond-eyed Chinese, with the animals subjected to him, were created out of the porcelain dirt of China, and right there under the Chinese heavens. The light-colored Aztec, the red man of America, and the woolly negro were each created in their respective *localities*. These and their animals had nothing to do with Noah and his Ark. Neither the tiger of the Oriental jungles, the strange birds and quadrupeds of Australia, nor the wild game of the American Indian ever set foot in that floating fabric of salvation to the little remnant of Adam's race. And yet this false assumption has given currency to a flood of error almost equal to that which destroyed the world as the then abode of breathing animals. Oh! they can talk, and therefore they *must* come from Adam. They have a religion: so had Noah. Therefore Noah *must* be in their line. They have heads and feet and blood like *us*. Therefore they have an immortal soul, *like us*. They do not walk on all-fours, and so do not we. They die, and so do we. Argand, they are our veritable long lost, lately found brethren, lineal descendants of

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that white idiot—no, that smart freeman who eat the goody and did not throw the black away. When such absurdities are inculcated, through centuries, as points of *faith*, it might be anticipated that some of the scholars would wander, and begin to talk of man in his first appearance as a mollusk or a monad, or something of that sort.

Of all the inferior or secondary races, the negro was nearest to Palestine, the native land of Mary's Son. But there is no evidence tending to show that the Saviour, or his apostles, or any one authorized by them, or under pressure of the Divine Spirit, ever saw or spoke to or recognized any of these creatures in any manner or for any purpose whatever. The negroes just across the Red Sea were as far from the sound of the Gospel as were the Esquimaux or the Patagonians of the vast American continent, who were separated from that sound, as to space, by a trackless, impassable ocean; and as to time, by a figure representing infinity. In fact, if God Almighty had destroyed the corrupt race of Adam, whose religious education he had undertaken, instead of saving eight lives out of the millions upon millions of the Satanic breedery as it *then* existed, and had blotted out every record and every vestige of that race, and had *reinstated* the secondary races in their various localities (supposing them to have been created prior to the flood), then these secondary uncovenanted races would still have their various forms of superstition; their different modes of expressing thought or feeling; their local customs of social intercourse and habits of living; and their governments founded, as they *now* are, in natural despotism—in this respect like their unchristain congeners who practically nullify everything down to the common level; and to this extent they are swaddled up together like diverse beasts, whites and blacks, reds and greens; all, but not *equally*, under dominion of the universal peace-breaker and liar.

It is false to affirm that these races have any religion in the proper sense of the term. The Chinese, for instance, hold to the primitive custom, old as their nation, of material offerings

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to propitiate "unseen" EVIL spirits. This is termed superstition, but there is more sense in it than is displayed by a common civilized pulpit banger. For, they say, the great Spirit above all is a *good* spirit, and requires no propitiation; because he is lifted far above earthly joys or sorrows, and is absorbed in his own happiness. But, it seems to them, there are other inferior and malignant Spirits who send drought, famine, disease, pestilence, and death; and these kind need and are made favorable by *sacrifices;* and hence it is necessary to support an influential order through whom these offerings are to be acceptably made.

What good men in pampered civilization may say and do about sending the Gospel to their *race equals,* and as such classed as *heathen,* is nothing to the purpose. Good men are sometimes excessively weak, not to say desperately wicked. *Good* men killed Christ, and their successors have invented the famous black spectacles which give color to God and inspiration to His Scriptures. Through these they see a pewter-eyed Sambo instead of an *Ethiopian* riding along in a chariot, *reading* the Hebrew Bible, and very nearly understanding the subject-matter of the prophecy. They see Paul standing on Mars' Hill, trying to convert the proud, the intellectual Greek heathen (descendants of the superior creation) by citing them to niggers, and saying, when it comes to *blood,* they are all *one* with those wild things, those black beasts of the forests in Africa resembling human (some of whom their travelers had doubtless seen or heard of as great natural curiosities), and therefore they had better begin to repent toward that *Gawd of equawlity* who cared no more for the religion of a Jew or Greek than for that of these black animals. Good men have been known to lean back in pulpits ("unprotected" against foreign pauperized Bible whangers) and snuff from afar the incense of a diabolical rebellion, the prosecution of which involved a negation of the Supreme Moral Ruler, and also of his *creative* sovereignty as stamped upon the *unequal* blending of flesh and breath throughout the world. These sort of good

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men are products of abolition pulpits. They are not Gospel born. With them it is like people like priest; like priest like people—a bad lot all around.

It is time to put a stop to these race falsehoods. Professor Agassiz in the physical analysis of the negro demonstrates the absurdity of the pseudo-religionists by showing the differences in skin, blood, and in the entire organism of the two races. But he avows a belief in the *psychological* unity of *man*. Now when Professor Agassiz stepped from the domain of physical science, where he was at home, into the shadowy regions of psychology, he may possibly have had a vision, not scientific, of a furious herd of equalizers, who without a tub of some kind would have trampled the master of science under their hoofs; or stifled his life with vituperation, as an imputed enemy of the doings of tootleism in the matter of "reconstruction."

When the most superficial observation and the severest mental analysis coincide in the conviction that the negro cannot be descended from Adam, why the persistent conspiracy to equalize the two one way or another, if not naturally then metaphysically? They talk of the soul and soul unity, and notwithstanding the cloudy vapors enveloping the subject, the idea is that, as ether is said to pervade the material universe, the Almighty has around and part of Himself an immaterial substance, if substance can be so termed; or perhaps an intangible essence of immateriality, which is *soul;* and that after creating the body He inbreathed this soul, and conjoined the two, essentially different, in a mysterious and temporary unity: the body evanescent as dust, the soul indestructible, *immortal* as the Creator. And to give consistency to this psychological bed, they will doubtless affirm that while this essence was in course of distribution the *non*-talking animals were severely snubbed. Wherefore, as it is not essential to be a *reading* animal in order to possess this soul, and it is proved by all good men that the negro talks *in* Africa, and also out of that moralized future abode of nigger-shooting antislavery Britons, this definition is calculated to promote more happiness than

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is allowed by the declaration—of dependence. The negro can talk: proof above holy writ! There is our King Kinky, who would have palavered right sensibly with Soakall on neutrality, but he didn't; and there is orator Toohoolhoolsuit, who would have killed, with jaw, every whiskey agent in the "far West," but he couldn't: each is a *talking* animal and has a piece of the primitive *soul-cloth*. It is as good now as ever; as glossy in mud Hottentot as in the Plymouth Rock landers, who, as the poetess sings, put in there just before "double darkness."

The elect, who are so excessively fond of the negro that they hate the white man, ought to explain why the impartation of this soul, this immortal something, is restricted by their theory to talking animals. Why not include thinking and even blooded animals? For it is clear that brutes (whose life is in the blood, in common with human beings) are endowed with the capacity of thinking; and he should not be adjudged an infidel who is almost sure that some brutes *think* and act with as much sense as certain moral sots who suppose themselves to be carriers of immortal souls.

When Adam was created in his special locality, God breathed into his nostrils the breath of life. When the secondary races and the brutes were created in their localities, did He not also breathe into the nostrils the breath of *their* life, and thus originate them as organized living beings? Or did He cause the construction of life-bellows for blowing wind instead of soul into their nostrils, vitalizing these organisms of brain and eyes and bones and muscles and blood with, as it were, a galvanized *imitation* of man-life?

The talkers, then, who build upon the *immortal* soul as an equalizing foundation, are building upon the stubble of their own imaginations. In the Scriptures the *life* of man and the *soul* of man are equivalents. This is proved in Luke xx., where the same term goes through the whole parable, although translated *life* in one part and *soul* in another. Viewing the whole ground, then, we affirm that the life of every created being exists in connection with a *material* organism, and that

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in the case of man life is termed *mind*, in reference to knowing and reflecting; *soul*, in reference to possible immortality; and *spirit*, as invisible, and responsive to spiritual influence from without. These three terms do not imply the existence of three separate entities in the created being, but are three predicates of the *same entity* in different manifestations. Just as the command, thou shalt love the Lord thy God with all thy mind, heart, soul, and strength implies the energetic exercise of an *undivided* will, the exercise of life (mind) in observations, comparisons, and combinations; the exercise of life (soul) in moral or immoral acts and attainments; and the exercise of life (spirit) in conforming to or negating the requirements of the spiritual and unseen Power, constitute the whole of existence. And the mortality or immortality of man's existence depends upon the excess of influence by opposite Spiritualities; the one uncreated and pure, the other created, fallen, and impure. As to beings superior to man by creation, the fact of *invisibility* is not conclusive against the broad proposition that *no* created being exists independent of a material organism. Air, for example, is both material and invisible. Why not angels? Can any one demonstrate that the unseen *power*, electricity, is but a *quality* of matter, and not material itself?

It is now imperative that the people should begin to think for themselves and to think rightly. Popes, priests, bishops, preachers, lawyers, statesmen and pseudo-statesmen, monarchical and its opposite, have proven blind guides, and the multitude everywhere are floundering in the quagmire or ditch. Especially is that class detestable who plunge with one hand the religious bowie-knife into those white men who resist their papistical and sottish assaults upon consciences that belong to Christ, and stretch the other for contributions to preach their false religion to the secondary races under the guise of caring for *immortal* souls; caring for lives ungospeled for thousands of years, and who but for this late idiotic drivel are all destined to *burn eternally in an eternal hell!* There *is* a god who,

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baffled in his dash at equality in heaven, finds success among various pulpits of earth; and whether as in the U. S. they rely upon the bayonet instead of biblical law, and take sides in slaughtering people for owning negroes rather than teach them the Christian duty as masters; or whether as in China they ride in on civilized government and invoke its *protection* in forcing themselves as teachers of a faith that seems to those aborigines a horrid superstition—the picture of a monster God gloating over the blood of his own Son; or whether, as in Africa, they wave their supposed commissions from Christ at those naked, lazy, bestial creatures—however much the difference in artificial distinctions, *untruth* marks them all, the gradations ranging from unadulterated bigotry down to mild errors of reason. But God will sweep away this refuge of lies.

There is a strange congruity between the covenanted and uncovenanted races in reference to immortality. The burial of, it may be, only a political snake is, by some of the former, deemed the prelude to angelship; and the depositing of a loyal whiskey jug, the preliminary stagger up the ladder of a happy eternity. The sons of nature (and of these the red men, who lived centuries before a white man or his Bible ever dawned on their vision, may serve as illustration) looked upon the inanimate form lately instinct with strength; saw it mouldering into dust; and could not realize a resurrection of that mass of corruption, that visible ruin and decay. Knowing therefore that death must come to themselves also, and loath to part with life, they conjure up before the mental vision some spectral form leaving the cold body, and going far away to the happy hunting grounds of the spirit land to enjoy a continuance of the sensuous pleasures of this life. The sons of Adam, as Jews, peopled the invisible world with the circumcised; as gentiles, with heroes and conquerors, for whose triumphant passage *death* was a vehicle sent by the gods, and drawn by attentive shades. The more ideal among the sons of Nature having no written revelation, no voice from heaven, no promise of corporeal resurrection, neutralize

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as far as possible the annihilative terror associated with death, by an imaginary prolongation of life through some mysterious power of *nature.*

We do not stop here to inquire whether every one of *Adam's* race, including idiots, lunatics, *infants* of abolitionists, of drunkards, etc. (who in a certain sense are born dead), will be resurrected. This is not material to the great truth that the resurrection is *not* a consequence of this assumed innate immortality, and that the life of no man, adjudged wicked at the bar of God, can be prolonged indefinitely. The apostle does not say, As in Satan all die, even so in Satan shall all be made alive. Had Christ revealed this as truth, then immortality would be a common thing. But Christ taught *destruction* when he said, "Fear not men, but fear Him who *after death* has power to cast both soul and body into hell." As to this Jewish hell or *gehenna,* no word could more certainly convey the idea of utter *destruction.* This species of hell-fire was forever burning outside the walls of Jerusalem, and everything cast into that lake was consumed. It was the *succession* of carcasses that furnished the everlasting fuel, and not the everlasting burning of the same carcass; and the destruction of impure life (soul) is most vividly prefigured by this everburning gehenna.

But how do the pulpit orators generally treat these solemn monitions? They convert them into absurdities. Who, exclaims the prophet, intending the last of impossibilities—who can lie down in everlasting burnings? Here, answers the deluded one, here is your everlasting material in the shape of human soul, warranted to sustain the fires of God, the Almighty's wrath, throughout the wasteless ages of eternity and as long as God himself exists! But when they amend this almost blasphemous conception by forging a God who descends to Africa to hunt up *dying* negroes in order to damn them after death, free-willers of nature by reason of the life-distance between Himself as Creator and them as creatures, and corrals, so to speak, the *souls* of such in some prison of eternal pun-

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ishment, people who wish to know the truth would rather enter a Joss-house to find it than one of these places. The "orthodox" on the soul question may not be on the same religious plane of ignorance with *waw* Methodists and other churchlings, but it must be said that the cognate notions, though jagged and warped, keep the creaking machine in motion. Some of these "churches" are rusty, and need furbishing. Let them drop the name of Christ and call on Vishnu: Oh, Vishnu, hear us! Vishnu is suggested for two reasons; one is, neither Magaul or his Angel knows the name of the African substitute (perhaps it is, Oh *Booboo*); the other is, the worshipers of Vishnu are *mentally* superior to abolitionized religionists. Which of the two exceeds in righteousness?

Years ago, when the rain of the tootle flood was coming down freely, there appeared a wonder in the North—Satan's ark sailing over the waters with a Christian statesman, *Soakalled* because he was not a statesman, and the oil of his Christianity was hardly up to the standard of a safe illuminator for the new Jerusalem, though answering quite well for tootledom and Europe. He was of those, no doubt, whose soul-cloth was ready made, and could stretch all the way between higher and lower law. He dealt largely in irrepressible conflicts and dark sayings; and among others sputtered out, "Ballots for all or none, bullets for all or none." This enigma gave rise to dense confusion among his publican disciples, until one of an ingenious turn found that he was thicklipped or free-tongued, and meant to say, *pallets* for all or none, *pullets* for all or none. For, argued this fellow, don't you see this is the *mode* by which our statesman will spread equalism through the South, the opportune rebel, and thence over *all* the globe?

This was good instinct in the fellow, but the argument of last resort showed the fallacy of Christmas state-craft in glaring colors. Ballots and bullets were the exact words, but the mighty Christmas States-county-man took none of the latter in his. The poor white trash generally took the bullets while

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he took the pullets; thus showing how with equal mind the Trentish conqueror of old Nigpope Soakall could consolidate a negro-inspired despotism or split an American union.

Looking forward with steady gaze to his fellow-sovereigns of Congo, this memorable experimenter also uttered perhaps not the precise words, but in substance as follows: We shall not stand idly by and witness the imposition of chains upon our *fellow-men* at the South which no (human) power could rivet upon ourselves. The word human is inclosed here, chained, so to speak, as indicating doubt whether the mighty one did not shake his free and balloted sword at heaven itself, in defiance of any power there that might nourish lurking designs against universal freedom.

In the atmosphere of raving fanaticism, where depraved philanthropy and diseased soul-action had driven out common sense and a healthy conscience, the effect of such vicious declamation might be anticipated. Men devoid of anchorage, both in this world and the next, were tossed by windy demagogues upon the sea of unreason. They imagined themselves caught by inhuman "men stealers," and underwent every barbarism imputed to owners of negroes, and supposed to be inseparable from *slavery*, until in a frenzy, supposed to be virtue, they prostrated themselves before this and other—ranters; and submitted to governmental *owners* as the extremest proof of "republican liberty" in reach of their freedom-loving souls.

Inasmuch, then, as the States of the North laid down and died simultaneously with honest old Abe's lifting his union-and-negro or negro-and-union book at least as high as a bayonet could lift it, and swearing by his or any other god to maintain, protect, and defend his *Spit-on* constitution—against those trying to run away from it; and inasmuch as one section changed the federal union founded on consent of independent States unto another Union founded on brute force, and for the purpose of subjugating the Confederate States; and inasmuch as that subjugation, with help of Europe, has

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been effected; and therefore all the States formerly composing the United States have been changed into tootleized buzzard roosts under supervision of *the* government and its minions; and inasmuch as the people, such as they are, continue to be contiguous, and must sustain some sort of relation to each other, it becomes necessary, in view of the restoration of proper relations, to expose at least some of the ignorance, misapprehension, and demagoguery leading to the present deplorable subversion both of republican liberty and democratic principles.

First, consider the states of the American people as to this form of slavery; *i. e.*, the relation of the white race to the aborigines of Africa, imported as articles of merchandise and sold for life-long *servants* to the best bidder. This traffic was lawful in every *State*, and was engaged in everywhere from Plymouth Rock to the Savannah. It began before the Declaration of Independence and was continued long after; and no sound mind, North or South, thought there was any wrong done the negro by legalizing this relation, or any sin against God in governing them as bought servants. In the first days of hounding down slave-owners, some men, who seemed to hold a vague notion that the Declaration, turning the course of events, had set aside the Bible, and who felt an inconsistency between Jefferson's *all-men-equal* and old father Adam's dumb and flat and black contradiction, were plagued in their minds on this subject; and individuals here and there would, in view of this no-horned dilemma, sacrifice pecuniary interest and set the *chattels* free. This was proof of honest conviction, but by no means of judgment sound enough to control others. On the contrary, such examples were condemned by public opinion, as it was feared that these curious creatures would naturally form predatory bands inimical to society (something like Mormonism on a negro scale of thievery), and that they would be no more "equal" in the sense of the Declaration, or in any other sense, after freedom than before. In short, it became the fixed and almost universal opinion among

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Southerners that the relation between the white owners and these life-time servants was in accordance with nature, in no way inconsistent with political freedom or opposed to the Divine will. They saw both physical inertia and incapacity for self-government in the race; and holding by inheritance and purchase, they considered it both a right and duty to govern and to protect them, for the mutual benefit of both parties.

As to the negro and slavery, the governing idea at the South was about as follows: The *unity* of races was generally believed to be biblical doctrine, and the term Ethiopian was supposed to refer alone to the negro. In fact, the negro was the only black skin they had any interest in; and knowledge of the Ethiopians, and what place they held in the *genus homo*, and how black they were, was quite limited. But this belief was connected with a further one, that under the memorable curse of the prophet hurled against, not the prime offender but his posterity, a *physical* change occurred, the consequence of that curse, and the result of that change was—the negro. They furthermore rested upon the decree of slavery against the scalawag son of Ham, and had no more doubt about Canaan's negroship than they had about that of Sambo, in whose muscular ability to raise cotton and perform plantation labor much money had been invested. Here the Southerner rested his case in perfect security. Canaan was decreed to be a slave; in order to be a *slave* he must have been changed into a *negro*; and, as such, his nature was in mercy conformed to his destiny; and hence was as much in his place as slave to the white man as if God Almighty had killed Canaan, had then resurrected him, also made him, as compared with his other brothers, more like the dumb creation, and had given judgment, through Noah, that he and his should be on the lowest round of slavery to his more noble brethren who covered their father's shame, and that there they should remain forever. Consequently he was the same being when found in Africa and bought from his fellow man-eaters; and had the same nature and destiny then, unaffected by transportation to

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the free U. S., as when the Almighty bound him to service of his more noble brethren. Correlative to these notions the Bible was supposed to refer only to slavery founded on this inequality of *races*. The idea that it could be right for created equals to have *property*-interest in each other was abhorrent to the popular mind. And, after sectional animosity had been aroused, many were disposed to retort upon the Northern system, in which they observed white persons serving other white persons as hirelings. Of course, the more intelligent were superior to such narrowness, but they failed to realize that the object of Providence was to dignify labor, bringing it into the purview of religious education by a code of ethics the wise thought of God Himself, and, in connection, to diffuse Christianity, the supporter and sweetener of that universal slavery caused by the Fall. Hence they failed to realize the broad scope of Divine government, and credited the slavery utterances of the Apostles to an intense but unmeaning humility, or to a consuming religious fervor applicable to the cold and bitter realities of life pertaining to the early ages, but misplaced when brought to bear upon a people, the freedom and happiness of whose *political* institutions had improved their natures almost to equality with God, and made *sovereign voters* better in all respects than the *subjects* of monarchies.

These were some of the Southern vagaries on the general subject. What was the Northern madness on the particular institution at the South? The demagogues seeking power and the pulpit actors pandering to a rapidly propagated hatred of the North against the South vied with each other in scoffing at the Constitution and the Bible : the one, the unrepealable will of the Supreme ; the other, the bond of a Federal, and therefore free, union. These conspirators, for their respective ends, exchanged civilities ; and while one set denounced the Federal bond as a league with hell, the decent folks exhorted the Southern States to take up their slave codes and hide them from the gaze of civilization, or at the least, if they

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wished to eat at the same table with some free hog or other, submit to a high tariff to protect the industrious spindles and smelting furnaces, which all happened to be at the North. These INVASIONS of the principles of SEVENTY-SIX, of the constitution, and of holy revelation, were merely the primary movings of the tootle rebellion; and for semblance of justification for a predetermined sectional domination (*not* a "war between States," as Mr. Stephens says), these agents of foreign mischief-makers seized upon individual acts that might have been committed if no negro had been nearer than his native jungles; and which, furthermore, should have been credited to the difficulty in practical management of laborers, whose laziness did not always wait upon freedom. And these acts, supplemented with distorted facts and exaggerations, were held up to the reprobation of mankind as proof that the blackness of slave-holding character at the South stood in the inverse ratio to the luminous brightness of inborn morality at the free North.

And here we notice for a moment the protest of some of our Northern friends, whom we have ever esteemed as political brethren, to the effect that the Southern people made a mistake equivalent to a crime toward the friends of American liberty in not waiting for their enemies to declare war against the democracy of the Union (sometimes termed the national democracy) by *greater* outrages upon the Constitution. They do not seem to know that the destroying invasion was already begun! The spirit of an outlaw had ridden far and wide upon the wings of the wind; the most incendiary and murderous appeals were everywhere vomited forth; stipulations of the federation were shamelessly violated by local *legislatures;* wells within border slave States were poisoned by emissaries; decisions of the Supreme Court of the U. S. scoffed at and set at defiance; and war was virtually proclaimed in the indorsed froth of thousands of demagogues that the Union could not remain part *free* and part *slave.* Besides, it had become painfully apparent that the powerful Democratic party, although too hon-

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orable to violate the plain stipulations of the Constitution and still impudently demand submission to the violated union, had been tainted to some extent by the foul breath of the old Serpent. There was, then, an electric conviction through the whole South that the time for some decisive action had come.

It was under these circumstances, thus inadequately described, and in presence of an elected *Enemy* of the Constitution of the United States to the executive office, that the Southern States were forced to act in their own defense; not by any aggression against the independence of any State, but by retiring peaceably from a further political association with States whose peoples had become badly demoralized by the howlings and barkings of the dogs of Satan; and had virtually surrendered the Federal government to a mere herd of Covenant breakers, who with the bond of union under their feet, and a half-drawn sword in one hand, impudently stretched forth with the other the terms of unqualified submission to the popular ghost (not soul!) that was said to be marching on.

Then it was that Great Britain, like an impregnable village of old, sitting on top the abolition rock, came nosing around with recognizing proboscis, with no tears to shed over the death of real democracy, anxious also to hide behind the neutral blind; and so Samuel Johnson takes stock in the whole hog, nigger head, union tail, and takes it out in grunting for the wagging end, whichever it might be. In fact, the sublime display of moral courage at all times on exhibition in that monarchy, in *not* putting whites or negroes on the auction-block, demands a super-recognition above that which the emancipators of Ireland so virtuously withheld from—the other *secesh*. Shall we now assume the honor of presenting a specimen of British freedom? Personified philanthropy own slaves! The idea is enough to make a dog laugh. No; the poor creatures are there, but philanthropy is elsewhere. While these belong to landlordish soil, *milord* does *not*. On reflection, however, it may be best to keep respectful silence about the ground plodders who do *not* rule the waves.

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Take another point in favor of home-made philanthropy. A poor British soldier, observing the result of "neutrality," and ascribing the conquering smash to the unaided might of the tootle bully, aired his opinion that Canada would certainly fall and be absorbed into the U. S. The gingerly officers of the government, who tried to faint at reports of the negro-driver's lash, struck the *cat* deeply into the quivering flesh of this man, this—shall the real title be given? They will say that he was free to stay away, and that he subjected himself to such "barbarity" by voluntary signing of the articles. As well might a parent bribe or starve a son, who is entirely in his power, into some "agreement," and then govern by the fraudulent agreement. The bummers of this civilized concern fish their slaves out of the sloughs of drunkenness or out of the waters of dire necessity, and then prate—

Britons, Britons, never will be slaves.

Of course not. But then, you see, the laborer and the soldier are not wholly Britons; they are mere men.

These moral diversions sharpen the wits and enable the humane who toil not neither spin to show the unrighteousness of "slavery" by conundrums as to how *you* would like for Algerians or Turks to buy you; how *you* would like to raise sugar-cane under a Cuban whip; how *you* would like to be torn from your family and transported to Africa, to be taken and barbecued for a nigger feast, or to wait on some black sot?

Why do not these Apes in reasoning run a little farther on fantastic toe, and teach insubordination to a child by prompting him to ask his father how *he* would like to exchange places, and be cuffed and ordered about and pestered by restraints; or encourage unrepentant sinners with the idea of checkmating the Supreme by asking Him how *He* would like to be dismissed by superior power to perdition? Such reasoning as how *you* like in the above instances is no reasoning at all, and covers an indirect sneer at the Supreme Being. These are on the way to demand why the "equal God of all" does

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not interpose specially to prevent the capture of a young woman, the daughter of loving parents (we will say of Northern parents), by red men, by aborigines of *this* soil, free-willers of nature, who drag her into an equality with their squaws—*revolting* to every parent who is not debauched by any of these reconstructing congresses. The reply to such *cadaver* reasoning is, that the processes and incidents of life and of death go on without regard to human likes or dislikes; and, in the second place, the relations suggested by such lines of thought are unauthorized by the Supreme—are *misplaced*—and the slavery arising therefrom *Satanic;* and therefore such questions are irrelevant and frivolous. But so far as human conduct is a factor in such misplaced relations, it would be easy to gag a certain class of tootles with their own stuff, to wit: how *they* would like to have millions of negroes transported among them by superior force, and be the subjects of a political and social barbecue by these bayonet-made sovereigns, through a process of *abolishing* a federal agreement under the sneaking pretense of amending it.

But it would be relevant to ask the aristocracy how *they* would like to change places with their poor laborers; relevant, because these privileged classes are working to delude mankind with the assertion that slavery in no shape or form exists in their dominions, and are creating mischief wherever they can, apparently with an idea of absolute immunity from consequences. Perhaps it would be ungracious to ask them to change with the lowest *stratum*, who are not only shut up to a life-time servitude, but are sunk, despite governmental religion, into every species of degradation. But let them go. The object is, not to retaliate the barbarisms of modern civilization, but to show that abolition, carried to its furthest conclusions, would destroy not only reason and religion, but ingulf society in the confusion of outer darkness.

The firm of King Hottentot & Co. said that the Southern people were *rebels*, because they refused to surrender to the dictation of such equality vagabonds as old Garrison, the con-

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stitution-burner, whose addled bald skull glistened like an ostrich egg dug out of the hot sands of Africa; or of Foolips, the tallow-faced, who looked as if his nutriment was ladled by the hour out of some slimy lake of Tartarus. These two, like the Siamese twins, and with more sense than the stump-tail preachers of abolition religion, did not say the Southern people must surrender to the Bible, because they saw that, so far as slavery itself is concerned (*not* its barbarous administration), the BOOK is on the Southern side. They did not say the surrender must be to the Constitution, because this was so completely on that side they wanted it *burnt*. It follows inevitably that none of Satan's spawn could strike at the South without setting Christ aside as the judge of righteousness, and then assuming authority superior to, or in defiance of, both the Bible and Constitution. WHO, THEN, ARE THE REBELS?

Slavery is universal. However we may think of the Almighty, the conviction is always the same, that of necessity every creature must be subservient to whatever government He may choose to exercise. His commands are as binding, although He allows an evil spirit to interfere, as they would be if that Spirit had no power or was shut up in the abyss. Adam was bound as soon as he heard the command, *thou shalt not;* and he remained so *after* he sinned and hid himself, as he thought, a fugitive slave in the moral thickets of the adversary; and no man, righteous or wicked, can escape God, the slave-holder. Pharaoh could not. After repeated attempts, he or his host were drowned. Napoleon darkly acknowledges the fact of this relation by esteeming himself a son of *destiny*. The very monsters of anti-republican, undemocratic, and infidel froth that, like the beasts of revelation, float to the surface of corruption from the forming elements beneath, live by sufferance; but their fancied freedom is nothing but slavery at last. They are subjects of the first Rebel. Like the world before the Flood, and like antichrist, they stay in the thickets of the Kidnapper; but responsibility is not sev-

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ered, and they are subjects of Providence who, even before death, anticipate the conclusions of final judgment.

When Satan, whose original term of existence may have been several hundred thousand years, sees his human captives, his vassals, whose term in original purity was probably not more than one thousand, and whose present term rarely exceeds threescore and ten—when he sees these rebelling because their wills are subjected to that of the Supreme, *i. e.*, because of their condition by the *fact* of existence as well as of depraved nature—utterly powerless as they are to create a single atom, to arrest the onward flow of time, or to abolish the hour of death—a deep satisfaction must pervade his intellectual nature. But when he sees these, *his work*, converted into military slaves, shedding their brothers' blood, the result, if not the design of which, if successful, is the political enslavement of a part of that race who in a former struggle against a tyrannical power aided these *ingrates* to attain independence for their own States, it is not hard to imagine this malignant destroyer retiring within his own gloomy regions and causing that black abode to resound with irrepressible explosions of sardonic scorn. Abolish Slavery! Then arm the clayish fools to abolish God, the universe, and every vestige of created life, including their own hideous caricatures; and as the last human bubble sinks into the all-absorbing ocean of nothingness, a wild shriek of triumphant despair may die away and be lost in the unreal waves of eternal silence.

God Almighty is slave-holder by virtue of his omniscience, his omnipresence, and the awful attributes of creative power and Moral perfection.* This fact is signified by the cry of His highest intelligences answering each other by a repetition expressive of a perpetual desire to obey his holy will.

Jesus Christ, having sustained the imputation of every sin pertaining to fallen man, and having suffered what was justly due the helpless but criminal captives of the false master, is for that very reason the slave-holder of the world. Having redeemed mankind, they belong to him by a title as superior

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to that of a money payment, as the price paid was, by infinity, more precious than gold.

Satan is a slave-holder. He is so because his life is prolonged by sufferance and ordainment of Sovereignty; but he is without any title, just as a thief or a lawless conqueror relies solely on possession of what justly belongs to Supremacy.

But the virtuous corporations of Europe are *not* slave-holders. Oh no! Why should they be? Sitting about on high thrones of perpetual monarchy and six-sixty-six churchism, they classify men as subjects; *i. e.*, as tax-payers, musket-bearers, and priest-supports. That's their style. No use in inventing an odious name, and calling useful machines by that name. Neither is THE republic, the side show of the only of the onlies, a *slave hunter*. Horror! to use such term in such connection. It has sought emancipation for itself, as against Deity and devil, by a mighty outpouring of human blood upon the altar of an unknown God; but there is no emancipation. The clanking of reconstruction chains resounds through all the hollow vaults like the doleful music of the bottomless pit.

The people of the U. S., with all their intelligence and freedom (actual and *boasted*), have to learn some needed and perhaps bitter lessons. As to the relations between government and liberty they are in a deplorable condition of mental and moral confusion. As to true religion they can scarcely be out of their primer.

The Apostle says, He that comes to God by Christ shall be saved. He also says, If any one has not the Spirit of Christ he is none of his. The meaning is, not that man has the Spirit as he has the air or sun-light, but he must be animated by the same unselfish obedience that caused the Christ to submit to burdens not for himself, but for the good of others. But this precise teaching is practically nullified by the various false religions forming a sort of joint-stock or religious partnership, to avoid the humiliating fact that there is but ONE Saviour. For instance, the substance of Papacy dissected is,

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He that comes to God over the body of that poor dead Christ, by the *living* priesthood, shall be saved. Another makes Christ and the priestly Church joint mediators. Formerly, north the line, Calvinism and Arminianism were in a sweat to put Christ in a free corner and teach him not to be wrong-headed, but, like a good Christ, to conform to *modern* ideas. Latterly his successful teachers boom as gaudy loyals, and have tricked out the converted rebs in a fine religious livery of black crape and red buttons, on hire whenever the crack teams drive out to carry good people to God. Perhaps the summation of Unitarians is, the spirit of that benevolent creature *and* of Channing will suffice for the through trip. But the truly high laws, holy of themselves, repudiate partnerships, and follow close the marching ghost, or live under the shadow of him who, they say without joking, was a martyr to LIBERTY.

Besides many other things, the people, in political relation to each other, have to learn that human action proceeds upon alternatives. When the right way is abandoned the wrong is inevitable, and leads to ruin, unless the onward movement is arrested by repentance. Poor Abe Lincoln furnishes a dreadful example. After the resumption of delegated powers by the several Independencies of the South, he, as Executive of the U. S., had no more authority over the South than Queen Victoria had over those who adhered to *hate's secession rag.* The severance was in accordance with republican principle as opposed to monarchical ownership. It was lawful and complete in every particular as against him and the pretensions of Congress, and those buzzard-souled *governors* of abolitionized provinces, who came sailing to spit their advice into honest old Abe's ears. After the various ordinances of secession had been passed, the U. S. were made up of the States adhering to the constitution of '89, and of these he was the Executive; and the true alternative was for him to act the President of what remained, in law and fact, the United States. But the alternative of subjugation suggested by the governors of es-

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caped British provinces was accepted ; he thus abandoned the plain and right way, and at once became the miserable victim of *neccssity*, his reason and conscience, and every attribute, put to torture in the vain effort to justify the despotic deeds against his own *subjects* and his crimes against the people of the Confederate States.

But honesty in connection with this official sounds like a joke. Having determined upon recognizing the bayonet instead of the Confederate States, another choice between alternatives became a necessity ; and that choice lay between the open, frank, manly declaration of war—notifying at once foreign powers, the people of the United States, and the people of the Confederacy, that the real purpose of invasion was the abolition of *Southern Slavery*—and the second alternative of hypocritical pretense of suppressing a *rebellion* against the *Union*. Honest old Abe and his gang chose the latter mode of procedure, and hence we find Hon. Sec. Seward writing to his man in Paris to walk all over town, as it were, with the label, This gentle Friday represents Virginia too, and there is No-War on the continent.

The people must be brought to understand and act on these reasoned and impregnable conclusions, or farewell may be bidden to American institutions. The pleasant dream of man's capacity for self-government will fade away into gloom, and the industrial classes will find themselves in the condition of the nominal freemen of Europe, and without one compensating benefit. They must understand that they have been imposed on; that there was a rebellion, which is still continued, but the parties to it were not, and are not, Southerners. On the contrary, it arose in the North, and unless there is a national repentance, it will return to its horrible roost.

If our patient or impatient readers have not taken it in, we here invite attention to the fact that No-History has scrupulously given credit (in a commercial sense) to the disunionists who originated the rebellion against the principles of American liberty, and who contrived to drag large numbers of the de-

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mocracy into their ranks. Of all the mournfully grotesque sights ever witnessed, these rag idolators exceeded, when they rushed to the front to pin down Confederates to *allegiance* and at the same time frantically called on "old Abe" to advance what might well be termed "hate's polluted rag," but to mind and keep his honest eyes glued on the charter of *our* liberties. That honest believer in the *Antics* gave audience to the deluded ones, and the way he gave them the benefit of "constitutional" prisons is a caution to think of. But the pangs of necessity continually lifted his glued eyes to the realms of higher law, when African sovereigns would cast ballots or bullets made of the declapendance of British neutrality, and when no *democratic* rebel against Slabsides 1st and his new nigger kingdom, or *naation*, should ever clutch office.

The constitution of '89 is dead. Then why not bury it? But if this corpse is to be kept above-ground, let it be embalmed by all means. Listen to its abolishers, who want *now* to put God in it—perhaps like the tribes of Israel they want now to come down a little, to be on a level with the *other* nations. Let gratitude flow like a river for the mediums who occasionally appear, and whose sense of impropriety leads on to the eternal fitness of things, as it is phrased. Certainly. Stick your high law *gawd* into your defunct implement of villainy, into the palmed card that served and serves the objects of superior cheats and frauds. Set him up also upon the desecration as upon his throne, his high altar, consecrated to political grotesqueness, to be the modern Babel that shall at last deify a fallen spirit as the Omnipotence and Omniscience of the *new nation;* and as the worshipers lance themselves and dance around the gory horror, every one with the least spark of moral or spiritual life shall forever repudiate the public abomination.

Some things are possible: some are impossible. The robbery of the Southern people of their property in negroes was one of the possibles. This, as it now stands, is accomplished. The abolition hag, a viler sister than the harlot of Revelation,

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having stolen a heretofore respectable name and bedaubed her repulsive person with the patchwork of treachery and deceit, *recognized* by monarchies abroad, and using all her tribes, or bunds, or shunks at home, succeeded in this part, her legitimate work. But turning her blood-shot, drunken eyes and scarlet face against that party, who now propose to walk over the body of the maudlin hag, for the *prize of place*, this corrupt, worm-eaten harlot shrieks to Heaven in claiming the salvation of the Union as her work also. She *freed* the slaves. She *saved* the Union. For these *unreasons* her bloated and obscene form, riding the governmental beast, must fill the universe forever.

It is brute force, we say, that, in defiance of reason and in defiance of every source of law, has accomplished this double abomination. But force can neither originate nor maintain a democratic federal republic. This is one of the impossibles. Then let the proper credit be given to whomsoever it may concern, and close the books of the accursed tootle rebellion forever. Perhaps the renewed democracy will open a new set, whose every entry will not represent the plunder of a robber nation.

There are multitudes who fume about *the* Union, as though but one had ever been formed or was possible. On the contrary, five unions have had being on this continent since the aborigines (those *brethren* by Adam) have been humorously rooted out and their ground taken by joking tyrant haters. The first was the British union, in which the colonies were dependencies of the British Empire. The second was between these colonies, styling themselves States in the paper declaring their secession from Great Britain. This union, though potent enough to make secession a success, was a "rope of sand." And the States so bound by a sand rope and *not* by a chain were styled the United States; and they were united not for union as the end but as the *means* of securing independence for each State; and the States so united derived oneness from the *compact* made by independencies, and from that compact *only*.

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The third union was a continued demonstration of the grand fact, that no union between *States* ever had been or ever could be "cemented in blood." No force was used, no threat of force by a majority over a minority, either of States or of numerical population, and the national existence of the Union was still solely derivative, with not a particle of authority over the individual States, or over individuals *in* States, except what was delegated in written terms. The fourth union was formed between a number of Southern States as each union had previously been formed; with this difference, that secession was now to be tested as a *shield* against ferocious *friends*. It was not only a movement as of right, but these States were driven to avoid the most ungodly threats, nullifications by legislatures, and murders, actual and contemplated, seeing in this movement the peaceable way of managing their own affairs. This Confederate Union was maintained for four years against the swarming cohorts of tootleism, backed by the foreign enemies of Popular government, and this ignominious combination finally crushed the Confederate Union; but as long as history can wield the pen of truth, the immortal defense of every principle of real liberty will receive the tribute of impassioned love. The fifth union is the present emanation of hell, founded like the first British union, on *force*. The pretended States are held together in tootle chains and not in republican consent; and the prime experiment of federal, as the alternative of forcible union, proving thus far a dead failure, this is supplemented with the veriest farce of a *lower* experiment, which assumes political and even social mongrelism as the key to the new paradise, in which the heretofore vanishing mirage of beauty is to be succeeded by the race-degrading reality of Mexican or Egyptian-like equality.

Allied to the verbiage about one union and one nation is the cunning sophism about one flag. The same flag, shouts the stump orator, waved over Washington at Brandywine and over Meade at Gettysburg. But a hostile waving of flags, as of old against new, would have brought to nothing the work of the

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ladies who stitched that bunting of '76, and then the Monarch could have explained to his loyal subjects that wherever *his* kingly flag waved once, it "waved forever." Such stuff as this shows the extremity to which tootle rebels are reduced, and its echo at the polls shows that the voice of *the* people is *not* the voice of God, unless a mighty wide latitude is taken in defining who *are* people and who is their God. They forget that this flag was carried through, from the first, by the *pledge* of thirteen sovereignties, of unequal population, to furnish the defensive means of each sovereignty; and not by any compact of three millions of people in mass. Suppose in crossing the Brandywine to attack the union-jack a company had been made up of thirteen men, each State being represented by one of its sovereigns; and suppose the sovereign of Massachusetts had called a halt and said to the sovereign of Georgia, Look here! you own negroes, which is something *my* conscience does not allow; and by that Flag! you shall be compelled to give up those negroes; and, moreover, you and your State shall be *compelled* to remain in this union, because the *preamble* says all men are created equal, and so forth. Right there would have been seen the corpse of a loyal bigot, not made by British bullets, but by the united act of twelve muskets in the hands of twelve sons of independence, consecrating to Satan, by a perpetual immersion in the reluctant waters of the Brandywine, one, the exact type of a modern "republican."

With this idea of national oneness joined by powder and cement, warranted against the inroads of time, are connected complex terms, not easily defined to the popular mind, such as sovereignty, allegiance, etc., which are largely used as material in the fabric of error. But Mr. Webster, in order to smother secession before it was born, as the peaceable and practical defense against the coming abolishers of the Constitution, did not stuff the central government with sovereignty. He seemed to confound delegation with alienation, and his argument implied that every defined power in the Constitution represented an *alienation* of sovereignty by the States. In

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other words, sovereignty in the central government was equivalent to loss, *pro tanto*, by the States; and hence the more the BIG SOVEREIGN was stuffed the smaller did the little sovereigns dwindle. It remained for the loud croakers all over the indissoluble frog-pond to swell the chorus on this theme. Magaul was once asked by a "boy in blue," who didn't know everything, whether the States did not *voluntarily* form the Union. As this presented the alternative of voluntary retirement, the point of the question remained in obscurity until at length this sovereignty croaking suggested the solution. The soldier had, without doubt, been impressed by some stump orater or writer that the States had voluntarily *surrendered* their independence, or a part of it; and therefore had no right to resume it, except perhaps by unanimous consent, and no *power* to do so except by *revolution*. That is to say, from the wiseacre mud-puddle the science of government has made *no* advance whatever in America, and political rights are relegated to the brute force of one hundred years ago, and so on *backward* to the Flood. Government is the same cut-throat now as when the old despot, Belshazzar, assembled around him, in impious feast, his lords and concubines, who croaked and squeaked, in the abandon of his gracious freedom, praises to his gods of wood, of brass, and of gold.

The livers on spurious loyalty also swell on allegiance. This term is so strictly monarchical that it ought to have been written *obsolete* in American dictionaries. In absolutisms the theory and practice is that the subjects owe allegiance; the King, *of his grace*, gives protection. Where absolutisms are limited, allegiance is founded on contract between parties competent to contract as *sovereign* and *subjects;* the sovereign let down, so to speak, from above, and the subjects *lifted up* in the august agreement, from below. But how can all this apply in republican government? It is shamefully absurd to talk of the sovereign people owing allegiance—to what?—to their own paper creations, or to their own representatives?—or that an individual sovereign owes allegiance to an aggrega-

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tion of sovereigns. All this is absurd. Each sovereign is bound, *as a citizen*, by the public will of his own State, legally expressed and enforced, and this is the utmost there is in allegiance. And that will cannot be legal which defies the laws of God or sets up government *above* the compact. And as to this truth, it makes no difference whether that will is expressed directly through the State government, or indirectly through the Federal. The modern U. S. idea of allegiance is all that the vilest of tyrannies or meanest of despotisms could ask for. Under it the usurping wolf offers his *protection* and the defenseless lamb renders *allegiance*.

But the patriotic bond-holder, the publican office-holder, and the thoughtful Democrat may all unite in saying that there is such a thing as anarchy; and if *people* are incapable, through ignorance or criminality, of appreciating the real liberty of their institutions, the most perfect system, if put into practice, instead of bringing them up to the system, might land them in the darkest confusion. For instance, if every State resumes the powers delegated to the common agent, what would the units do in case of attack from without? Suppose our loving friends who consume leisure in decorating the church and honoring the Queen should lay aside those nice cards of neutrality and conclude not to *recognize* any longer. They may say that, since your secession from us, you are all pretty much on a level as a pack of cut-throats; and therefore we shall not any further recognize the U. S. as belonging to the family of nations; and, as it is clear that you and all men are incapable of self-government, we shall now stop the farce and bring you back to real *allegiance;* and as your best friends we advise you to come back quietly; otherwise, we shall quit shooting niggers in Africa and will bring all our ironsides and steel noses and five-hundred tonners to bear upon you until you are sorry that your *feor*fathers ever got Democracy into Republican noddles.

Very good! Our answer is that men who are really capable of self-government, when forced to fight in self-defense, do

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not need a political union; only a military agreement between all the States to call out the fighting population of each in case of actual invasion of any State. Much less do they need to be bludgeoned in by a *consolidation*, the enemy of the people both in peace and war. Who repulsed the British at New Orleans, where they expected to locate an influence that would break up the Federal Union? Volunteers from different States; men who did not wait for a draft by Congress, or any drawing of lots, by which they might have escaped.

But let it be conceded that some sort of national government is essential. Then let the people go to discussing the measures necessary to get rid of the present abominable "republican" rookery—a mere *addendum* by that evil spirit, the destroyer of just government, the perverter of true relations between the various races and conditions of men, the demoralizer of all nations, and the ultimate destroyer of the soul in gehenna! If the States *must* be united, the mode of effecting the union should be derived from monarchy or its opposite; and the masses should no longer be deluded with the idea that this nineteenth-century phase of serpentarianism has any genuine republicanism about it. As well might the Kaiser of Russia get into the central government and convince a nation of fanatics that his fatherly method was the very marrow of liberty; that, in fact, his were the only methods by which sacrifices of individual freedom could be *utilized* for the general good. In some respects the change would be desirable; for the presumption is in favor of impartial administration as between the sections. The common hacks, who are always *saa*ving the Union, would disappear, and the minds of the Czar's U. S. subjects would be disimbued of deceit, trickery, and dishonesty. We would have monarchy of a kind that would as soon mash a "*loyal*" as a "rebel;" and the appearance of stalwart soldiers, who acted for the Kaiser and not for a mob of persecutors, would bring freedom of that stripe to a sense of honesty. But now we have

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neither monarchy, democracy, nor honesty ; only sham republicanism.

That portion of the people formerly banded together over the breadth of the federal republic under the grand banner of democracy, but who are partly fallen into a unionitish level of spurious monarchy, and acting as the democratic *party*, ought to consider the entire field. By accepting the falsehood that the insurrection against the union of '89 by its enemies at the North, and the subsequent *invasion* of the Confederate States, brought on a *civil war*, and for that reason the Confederates were revolutionists, and therefore rebels, the democracy are extending their primary error ; and, in time, will be dragged down to the permanent level of their no-souled adversaries—no-souled in the sense of deadness of humanity ; and in all probability the continued forced acceptance of this void, fifth union, will witness the forging of the steel that will stab American liberty to the heart. The industrial classes are beginning to realize that, instead of getting richer, they and their children (their slaves *in rerum natura*) are getting poorer ; their backs are not yet bent, like the thralls of Europe, to stupendous burdens, the evidences of war and waste by Kings, instead of wealth to the people, and there is danger lurking in the air. It was not hatred of the King and his nobility, so far as they were conservators of public order, that caused the vengeance of the lower orders in France to burst all bounds, and to express itself in the swish of the guillotine, whose every utterance was the steely language of hate, the logic and rhetoric of blood. It was the conviction that those Rulers were let down from a rather low heaven ; or, heaven or no heaven, that their pampered luxury and arrogance throve upon the misery of the people. The same kind of feeling may inspire the masses here against the *national* nobility, who make a footstool of Federalism in their insane animosity at the South or in greed of power.

But the gray-haired loyal mossback rears up into the regions of high-law, on the black stilts, and wants to know if the South

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committed no wrong by secession and Southern union; and if this intolerable anarchy has sprung from the wicked acts of the body politic, styled the United States, how does it happen that her people were whipped in the fight, and are occupying their present degraded position? Is there no God of *Justice* on the Throne of the Universe? If there is, and He is concerned in setting up and putting down Kings and peoples, why do not these vain Confederates submit to their fate as from His inscrutable decrees, and accept the inevitable? Why not confess to have done wrong both in the matter of slavery and of secession? In short, why do they not submit to moral "ideas" and "loyalty," correctors of these wrongs, and *repent* unreservedly of their atrocious rebellion?

God *is* on His throne, and it is impossible to think of Him otherwise than as taking cognizance of the acts of his responsible creatures. He notes the fall of a sparrow as connected with the care of his own. He notes age after age the birth, the existence, and the death of irresponsibles; but destined after centuries of indolent and useless life to be removed from their native soil, to receive mental and moral education in connection with enforced industry; moving by this providence the impious gall of the Self-righteous, as formerly through his intentional act of healing on the Sabbath he stirred the puritanic bile of the democratic Pharisee and publican Sadducee. He *is* on his throne, but not as taking a mediatory part in the fierce disputes and conflicts among men, intent upon forcing or defending *their* selfish interests or rights, regardless of *His* rule. He suffers the colonists to establish secession as the remedy for governmental evils, not because of the superior righteousness of the colonists, but because of the inferior righteousness of their enemies. And yet, it may be, many a vain colonist exulted in God as *biased* in favor of transatlantic virtue. He suffers the what-is-it to take the shoes of the British and to *prevent* secession, for which the trooly Mayflowers may deign to recognize a sort of divine "help" to that "old flag;" while the Confederates are de-

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pressed with gloomy surprise or infidel doubt because His providence was not interposed for the right. But neither God the Almighty nor His mediator cares for the U. S. as such, or for the C. S. as such. True, the Southern people in forming a Confederacy committed neither sin against God nor wrong against their late political associates. What they did they had a perfect right to do. If not, the pretended American principles, as contrasted with monarchy, are a fraud and snare. In the interval between Buchanan and Lincoln, and after the latter had been inaugurated, the Confederates did everything in their power to make the separation amicable ; and when the conflict was forced, they exhausted the resources of diplomacy to have it conducted according to the laws of civilized warfare. Had they been in *full accord* with Jehovah, their right to independent political existence would have been vindicated against all odds. But the providential Ruler saw that they were building their political house more for selfish interest and honor than for the ultimate establishment of His Kingdom throughout the earth, and therefore the *Providential* favor that must forever uphold truth against error was not exerted to the utmost.

So far, then, as the South rested morality upon the mere holding of negro slaves, she approximated to equality with the creatures of the Hon. Wm. Henry Highlaw and his men-servants, who were cheered on by sundry moral squaws with rather flat consciences. This approximation naturally bred in the South a class of masters whose supreme and ignoble ambition was attainment of exclusive social position and influence as large slave-owners and annexers of acre to acre, thus crowding out the intelligent and honest poor, the real strength of States. This spirit or motive, in the Divine estimation of the non-immortal soul, squints toward covetousness. And covetousness, however admirable the character in other respects, squints toward idolatry. And idolatry fully planted in the breast is a mode of abolishing God's image there, and of setting up self instead. But No-History would humbly inquire

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whether these and all other instrumentalities of the Evil One are not universal? And, if so, does not this tootleish grasp and use of ill-gotten power evidence the agency of the same Devil that hardened the heart of the meanest brute in the South who ever owned a negro? It will not do for the only righteous to assume that Southerners, because they were masters, could see no difference between a negro and a horse, both being property. Neither will it do for them to assume that Satan ruled in every *master* and God in every *slave.* Some of the latter, without just cause, availed themselves of negroship; or, if you please, of a sort of perverse muleship, to fly from their place of duty into the swamps of idle vagrancy, thus leaving their fellow-slaves and their owners with the bag to hold. These occasional escapes of valuable property naturally tended, in some tempers, to extend the limits of rightful despotism into unrighteous tyranny. Other masters secretly and ignorantly imputed to the slaves, who, as a mass, were perfectly faithful, the ferocious sentiments of the pictures circulated by some of the "brethren" from across the line; and consequent distrust and uneasiness interrupted the kindly feelings which naturally subsisted between the two extremes of the *genus homo* at the South. And, when added to the sins common to Christendom, an unnatural mormonism of distinct bloods spread through the richer sections, aggravating offenses against Him who would have been their shield against every enemy, we have the substance of the internal weakness of the South. But the class of degrading offences which was frowned upon by the South is welcomed by the the tootle Hag as a sort of new edition of virtue, to be added to her code of *force.* Her family, who assume God's place as punishers of the South on account of the alleged *sin* of slavery, are fools. If the Bible is of no more worth than blind bigots, in defining what sin is, the Book is made null. Moreover, if the mission of the pious family is to "abolish slavery," the problem is yet before them. They must force people to ignore every divine relation of husband and wife, parent and child—every lawful restraint—

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and live at free commons in a non-relation of free agency ; *i. e.*, as the natural brutes of earth, or as their fetich in Africa ; and then their free-will will triumph—for awhile.

Tootleism is defined by No-History, *the* internal enemy of Federalism. It is a cancerous growth. And Purity does not *originate* any evil disease in the body politic or in the individual. The lovely British have been quite active in sowing the spores of death in the U. S., and in watering the sickly thing into its present rank growth. While the third political union existed in its integrity, we cannot imagine the most Holy Being caring for it simply as a political union. Much less does He care for this yearling abomination. He cares for *no* human contrivance unless it might tend to educate men up to His ordinances and to impartation of His nature for immortal life. But His covenant, if faithfully and universally observed, is sufficient for governmental order. Human substitutes or supplements are out of place, and the impartation of His nature depends in no manner or degree upon the agency of man.

There is no avoiding. The issue forced by abolitionism must be met, both in Church and State, not only in the U. S., but wherever the race of Adam exists. Abolition and a Federal republic are opposites and cannot co-exist. Abolitionism and Christianity are irreconcilable in hostility, and one or the other must triumph. When the old Serpent, who became what he is by the attempt at transforming the place of creatures into a place of godship—when this adversary, whether as impudent scoffer or as an angel of light, gets control of any of the relations that pertain to man, his *nature* is soon imparted, and human beings lapse into the lost condition expressed by the idiotic phrase "equality before the law," such law as an equalizer being the emanation of the lawless One, who from the "beginning" was a liar and a murderer. When Christ has control of the relations of life as defined by himself, then the Divine nature is imparted, and men become new beings, hopeful, merciful, charitable ; largely tolerant of opinions, because these differing opinions are maintained within Christian lim-

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its, and do not lead, as by no-souled abolitionists, to the shedding of blood for purposes of enforcement; just as the Papists who abolished Christ's authority by tampering with his word have shed the blood of millions, and just as the victorious reconstruers of Britishism have subordinated American liberty to the lowest of races, and have drenched the earth in human blood to make good their insurrection against the Bible.

But the entire lot, Papists and Protestants, are sitting around the Bible (some of them upon it), and, with owl-like gravity, are agreeing that but one pair was created, and, of course, but one race exists; and hence they are thinking how to do it, and again how not to do it. Perhaps they are taking a rest (*not* a Sabbath one) in sympathy with Deity, assuming that He *exhausted* Himself in vitalizing two pieces of red dirt on the banks of Pison and Gihon; and, disgusted at the botch-work, turned them loose to grade down into *negrows* if that might be their free will to do so. From this select circle, a young son of Adam, a sort of intelligent contraband, steals away and endeavors to eradicate within himself the educated results of the world, the flesh, and the devil, in their modern and civilized bearings. He has in a manner recovered from the melancholy effects of reading about ships nearly as big and navigable on the ocean as Three Canoes of the Friendly Isles, driven by adverse winds to far-off continents and islands, emptying the white navigators, and presto! here in Greenland *Adam's* children reappear in shape of little seal-spearing, squatty fellows, as if flattened by proximity to the North pole; and who have habituated themselves into reading the Hebrew prophets in dog-sleds instead of chariots; and whose immortal souls are fed mostly on seal-blubber. There, near the South pole, he sees a tall animal neighbor, as to snow and ice, to Chubby "so far and yet so near." And he wants to know specially whether the language used by these Soul-units was suggested at Babel, or whether they took it up in those dreary and isolated abodes, as a walrus his *blow*, or a wild goose his *konk*. Intermediate,

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he sees various forms and colors, said to have been white men at some time or other, somewhere or somewhere else; but now transformed into Aztecs, Red Indians, and so forth. But he sees no darkies on this vast ledge of a continent except those brought from Africa by—philanthropy. Argand, *North* and South America were not good places to change shipwrecked sailors and Behring Strait tramps into niggers and niggeresses.

But that *desideratum* (for one-race idiots) is not wanting. Away over in the islands of the vast Pacific, just as Jack Tar blasts his eyes for the last time as he emerges from the briny wreck of the Three Canoes and clings to the friendly land of New Holland, he (Jack) is discovered melting away like Ovid (Jack no more), and taking the shape of a squimpy, bow-legged, black, wool-pated dwarf, who treats his new neighbor, the Orang-outang, the first owner of the soil, with considerate politeness. Nothing of hale, hearty Jack is left, not even his vowels and consonants. Doubtless, if the first father, to say nothing of the latest prodigy of honesty, could look over the "battlements of heaven" (where these may be is not divulged, quite likely in Africa on the Mountains of the Moon) he would be deeply mortified at seeing his free rovers transformed in this style. However, the upshot of the whole is, that the shipwrecked sailor is neatly changed into a worm-bellied manikin in whom the "divine image" is almost as conspicuous as in the non-talking mammals of the soil. But where is Jack's female by whom the future brethren are to be produced? Is there no moral granny in Europe or the Yeun-yan who can answer this life and death conundrum?

Collecting his scattered reason, the contraband now enters various places called churches of Christ, and lastly into other places called mosques of the prophet of God—all filled by his brethren, as to descent, from the man highest in our scale of creation—and upon careful comparison he finds that these diverse churches and mosques resound with diverse doctrines; but that all agree in the delusion that the soul or spirit of the creature is immortal by the act of creation, and that man

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must, in consequence, be endowed after termination of the present evanescent hour with a life that can only be comparable to that of God himself. Or, if the Omnipotent should vacate his universe and disappear in the gloom of unbounded immensity, remitting his creatures to their own wills, still man in his independent immortality would exist forever. He also finds universal assent to the unsupported assertion that man, both as a creature and as capable of understanding a supreme command, was and is endowed with something termed free-will. He further hears a confused murmur proceeding from many sources, each claiming that his church has arrayed herself in spotless white, and is therefore the bride of Christ. He hears the Calvinist affirm that man acted in the beginning as an agent, also as federal head, and that he was made immortal and free, and that he by a *free* act fell, was condemned, and his race was condemned in him; but that the foreknowing God selected certain of these condemned, and sent his son to secure these *selections*. He hears the Arminian assenting to the two primary errors, but tearing the balance of the Calvinistic creed to tatters, making logical connection between their ideas of atonement and free-will, and sounding the gospel trumpet, not to arouse the dead moldering away in trespasses and sins, but to stimulate free agents to a *choice* between eternal life in heaven and eternal life in hell. He hears the prelatists of Rome and of Britain, their voices almost suffocated amid the gaudy trappings of superstitious pageantry and worldly pride, soothing the sinful consciences of the faithful with priestly oil, and ordering the free and immortal agents who have lapsed into heretics against the Vicegerent on earth, or rebellious schismatic sagainst the Daughter, to come back, put the most implicit faith in the official doings of the Hierarchy, and receive church passports, which will suffice for admission of bearer above. And he hears the fiery Moslem scoffing at a vicarious atonement, uttering the daily routine of prayers, face to face with God; no intercessor between them and Allah, not even Mahomet; their

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fierce wills scorning the paltry seductions of freedom, and concentrated by a faith in a destiny as fixed, unavoidable, and inexorable as that governing the stars in the stupendous firmament above, and by an assurance to the faithful of a Paradise of immortal bliss comparable only to that afforded by the fairest selections of Circassian beauty.

The worshiping feeders of the good Spirits and propitiators of Evil Spirits in pagodas, etc., are left out of this classification. They are not pure-blooded descendants of Adam, but are mixed with the various aborigines, and are the inventors of their respective languages, governments, and religions. The Gentiles of the Bible, such as Greeks and Romans and all other descendants of Adam not taken into the Jewish Covenant, got their tongues from Babel, and some of them evidently had some vague knowledge of the Jewish religion. The supreme *Jove* of the Romans seems clearly imitative of the supreme *Jehovah*.

But the universe is immense, and our little world is large to us. Suppose, then, a view of man to be taken from another stand-point.

Blessed are the meek, for they shall inherit the earth. But, pray, who are the meek? Are they believers in extremest falsehoods, who, professing such belief, class themselves as the elect, and who enforce their inheritance with powder and steel? The officials and sweepstake voters of this nation are too good to live forever here, inheriting nothing but tariffs and bonds, and sheep and rebels, and bodies and souls of men, and will be persuaded at a not distant time to honor the next stage of action with their importance. But we learn that a *Judge* will be enthroned, without a single free vote; and great uneasiness and consternation will be felt at such monarchical proceedings. The idea of getting behind the throne by a *commission* of the right sort will die out as impracticable, and the next best move will be the election of *representatives* to appear for the crowd of cheap sovereigns; and much joy will be had in hearing a voice from an invisible source pro-

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claiming: God has justified and sanctified all now in presence, and about to be brought before the great judgment seat of Christ.

Ah! we are glad to hear this good voice. We and our constituents will now go on into the abode of the righteous. The world is on fire, our habitations are melting away, and all faces are gathering blackness.

THE VOICE: Not so fast. The meaning of this proclamation is that man has now, as from the beginning, a federal Head, who commits no blunders. This is evidenced by the following holy writs: As by the offense of one, judgment came upon all men unto condemnation, even so by the righteousness of ONE (federal righteousness) the free gift (or pardon) came upon all to justification of *life*. Death, also, in Adam is offsetted by the *resurrection* in Christ (as federal head). Also the following: children of God, being children of the resurrection; *i. e.*, all are presumed to be his children from the fact of their resurrection. Hence you are now alive in reference to your federal Head, who imputes to all in his presence the same standing as to justification and sanctification that pertained to Adam before his fall. But your right to righteous *life* will not be sustained before the judicial God on account of any presumptions in your favor derived from the acts of your federal head, including this resurrection from the dead as one of those acts. You must show, or it must be shown for you, that righteousness and holiness, as *moral qualities*, governed your life in the main, while enjoying the high privileges conferred by the finished work of Another. But the imputation of his graces avails not, as to your lives for the future, unless actual righteousness as the derivative of *his* justification, and actual holiness as the derivative of his sanctification, governed you in time. And you have been warned in many ways that man fell very low by sin. By *nature* all are children of wrath. Have you an advocate?

Yes! Christ is our advocate. He *died* for us.

THE VOICE: So he did for Judas. I do not mean an advo-

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cacy to spare a little while longer the life of man in time which is now forever past, but the advocacy of the Spirit to make man's obedience available for eternal life, after this judgment.

Oh! exactly. Well, we do not need much of an advocate that way. Our ideas have ever been moral, even grand; and we have no fears of the hereafter. We care only for immortality, and that we *have*. Your moral law and your holy Spirit and your God of providence, and so on, did well enough for the old fossils that lived several thousand years ago. We feel as if you were trying to scare us with phantoms. We are always a good and loyal and free people, who could not and will not abide rebels and slave-holders. We believed in and will continue to believe in an anti-slavery God, and our sense of right impelled us into a war for suppression of rebels and slave-holders.

THE VOICE: What rebels and slave-holders do you mean?

Confederate rebels against the best government the world ever saw. Slave-holders, too, buying and selling men with the blood of our ancestor in their veins; which proves they would have brought us, if in their power, under the yoke. At least we thought so, or made our constituents think so, and that answered our purpose. Of our constituents it is said, *Vox populi, vox Dei.*

THE VOICE: Can you produce any special authority for exterminating slave-owners and rebels?

We need none. Every breeze that blows over the world is *free*. And your Bible says, Be subject to the higher powers. We have revolutionized that sort of higher power, though, and make our rebels under a new Bible-reading, to wit: Be subject to the powers of Equality under the republican right of everybody to the polls, a right higher than Bourbonish constitutions or Bibles either. *We* believe in God.

THE VOICE: Impudent wretches! Whoever attempts vindication of God by means outside his Word must present *special* authority, or he acts at his peril. By your own showing, you have not been vindicating Him, but enforcing your

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own ignorance or covetousness. Your motives, then, were derived from *another god*, and to him you must now look for the graces that accompany the restoration of the holy image, without which immortal life is impossible. You are therefore now without holiness, always have been, and will never see the Lord.

My God! We are entrapped, and our tongues have wagged too free.—*Aloud:* We thought the Voice said we were both justified and sanctified.

THE VOICE: So you are, and so are all, as respects the acceptance, by the First Person, of the finished work in the person of the uncreated man. Every man, even such as Cæsar the conqueror, Bismarck the monarchist, and Lincoln the negroist, has a *legal* life before God, the *acceptor* of mediation. But the finished work of *another* gives nothing to the moral life of any one except as his acts flow from faith in the only justifier and sanctifier. It behooves to understand that, between God and your federal head as toward you, everything is accomplished. All *are* washed and sanctified. But between you and your Mediator, as toward God, everything is binding. His priestly power as justifier ends only when judgment is pronounced, and his moral mediation ends when life stops. Hence the command, Repent, that your sins may be blotted out when the time of refreshing *shall* come. Repentance *must* occur before the hour of death; the refreshing comes when God pleases.

Our lives are not yet stopped, and we have no confidence in that other God! We pray for the issuance of pardon, as though already condemned. Let God take away our iniquities as one takes away physical imperfections, not only from *His* sight but from *our* souls. Then we *can* repent.

THE VOICE: It is too late. You repented not, and your nature is now assimilated to that of him you *served*. The mighty change has already begun. He that is righteous, let him be righteous still. He that is impure, let him be impure still.

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Damn everybody! We see old Lee and Stonewall Jackson lurking back there as if to be placed on the right. They look *now* like children putting on innocence and dependence, but once they were as ready to fight as ourselves. Besides, they walked over negroes, crushing God's creatures under ungodly hoofs—something that we were too good and humane to do. And if they had only allowed us to levy tribute on them as the *nation* needed it, and had submitted to the abolition of slavery, as our opinion and that of all civilized men demanded, we would not have killed out the accursed rebels as we did.

THE VOICE: You are right for once. Negroes *are* the creatures of my master, and their destiny is in his hands, independent of the frog-swollen virtue of self-appointed saviors. And you are right again. Doubtless Lee and his section might have crouched to all your unwarranted demands, but as he was your equal by creation and every other circumstance, his avoidance in this way of your hatched-up term of rebel might have subjected him to the scornful epithet from my master of devil-hacked equality-monger.

This is worse than hell! Already the suffocating flames are reaching toward us. What does your accursed God mean by involving his creatures in the meshes of fatalism, and then abandoning them to perdition? We could act no otherwise than we did! And this cuddling of rebels and this rejecting of the loyal looks to us like hellish injustice.

THE VOICE: You are wofully mistaken. If you had consulted the Word, and not demagogues of stump and pulpit, your actions would have been quite different. And having thus acted, had you even then respected God, you would have repented. The accusation of fatalism is an imputation from your master. The pure and true Spirit, in constructing his temples, takes no material from the impure and false spirit. Blaspheme not at the position of those on the right. All who were in right allegiance to God, and yet not regenerate, will require punishment before they can be fitted for im-

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mortality; because their sinful deeds have gone deep enough to make scars on the soul. But He will work as a refiner, burning Satan out of the soul, and every particle of dross will be taken away, every scar healed. Had you placed yourselves by the side of Lee and Jackson, in the same sublime reliance upon truth, *your* position would be on the right, and punishment *corrective* and not *destructive.*

Oh, curse you, stop your lying declamation. Do you accuse us of blasphemy? You are the blasphemer, and we are for that God you profess to love so much; and acting as we did were but the decreed instruments of that awful God in whose august presence we feel greater reverential awe than you do. He pre-arranges everything and every event. How long before the great Babylonian empire came into historic being was its fall predicted! Ages and centuries beating onward in their stormy course have but stranded us here as drift-wood. And they are *His* ages and centuries. Christ himself bears witness to what we say. Four thousand years before the event, His birth was fixed with every attendance of certainty as when the holy infant lay in his swaddling clothes in the manger. And everything that did occur, every act of creative power, every life and every death, even the destructive waves of the Deluge, contributed to that event. History bears witness for us. The genius of war bears witness. When the hostile armies are camped against each other, when the dread machinery of destruction is ready for the harsh command of but one word, and the scarred and worn soldier, looking through the night with strange sympathy into the peaceful heavens, is mysteriously betrayed into the utterance of his first and last prayer—Oh God, if there be a God, save my soul, if I have a soul! As if in answer, the silent moon, far away in an atmosphere of its own, rises over the scene, and upon the anxious actors below looks down, calm, cold, and pale. And when, at the close of the foreknown, the predestined, the *inevitable* conflict, the earth has been stained with blood, and the soldier having fought his last battle lies, with still face upturned, as if listening for some

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spirit-word, again the same silent moon rises slowly over the field of enacted carnage and looks down, calm, cold, and pale. Such is God ! Unmoved he hears the exultation of the victor, the despair of the vanquished, the groans of the dying. Ay, more than this. Unmoved He has witnessed the exquisite agonies of his own Son. And do you pretend that this God, under whose inexorable decrees the intelligent agent is as plastic and as much bound to do His will as the inanimate matter ; and, who having used us as a part of his *intelligent* machinery, will now strip us of life ? that the second death is the extinguishment of body and soul ? Away with the blasphemous thought. Rather let Him build the gloomy prison of an eternal hell, and in that under-world of unending damnation let us live forever, and forever shout defiance against the adamantine heaven above. But let us believe that heaven to be the abode of no Saturn, the devourer of his own children. Are we lost ? Lost ! Then may the eternal curse rest on Pope and Protestant ; for they, in teaching us to believe in creative immortality, have misled us to ruin.

THE VOICE : Farewell ! The contest of time is between the Spirit of life and the Spirit of death. Time, space, and creation are of God ; but every thought and emotion is the subject-matter of possession between Two powers. Human action is neither fixed by antecedent Omniscience nor forced by a controlling Omnipotence. The very persuasions that Omniscience and Omnipotence *follow* men as receding from the first man, instead of meeting them as approaching the federal head, come from the Spirit of death, who, relatively to man, is the lower Omnipotence. The higher Omnipotence meets every responsible being with the means of restoration, directly applied by the Spirit of life and not mediately by priests and churches. The lower follows closely, and insinuates himself as a father to all who rest in false religion. Man, therefore, until he is thoroughly Christianized, or thoroughly abolitionized, is the subject of proximate causation from not only conflicting but *opposite* realities. Now, he is touched by the

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Spirit of life; and now, he is plunged by the spirit of death. The higher Omnipotence, the reverse of inexorable, is moved previous to creation or man's fall or to the plan of redemption, and previous to every arrangement for the execution of that plan, by immortal love; and by a reflection of that love by man, feeble as it may be, His children are known. The lower is moved by hatred alone, which dies only when he dies. This is that leaver of his place in creation who aspired to *abolish* the distance between himself and Creator. This is that equality-monger, the poisoner of life at its fountain. This is that maker of atheists, whether as wandering among the tombs of insane democracy, gashing its own flesh, or whether, as civilized monarchical dogs, feasting on human blood. This is that high-low intellectual Satan moving through the air of lawlessness, in whose face the divine Omniscience casts such bright light as to darken his councils, and whose every blow aimed for the destruction of Christ on the earth is foiled by Omnipotence. This is that liar who undermines every truth, or breaks every series of right reasoning, or falsifies causation. This is that murderer who would kill every virtue and all pure love. This is that perverter who, robbing Christ, turns over the soul to priests and churches. God is not inexorable but the terms of life are. Death in the life-giver is but temporary, and the renewal of life and its extension through ages after ages are the equivalents of immortality. Death in the abolisher is death in that Saturn, that Satan, the devourer of his own children!

But it may be alleged that all this is like smoke from the bottomless pit, and envelops everything in a denser cloud than Calvinism and all other isms, with Paineism thrown in, have ever raised. Very good. Then we go further and take up the attributes, beginning with omniscience. Clinging to this attribute, which can pertain to God only, we go back to a period antedating the creation of man, and before Trinity was actively evolved in redemption. Even then the *atonement* must have slumbered in His bosom, not because of the im-

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putation of wrong thoughts or acts to any of His actual or prospective creatures, but because of the vast *life-distance* between Himself and His intelligences. The holy angels were endowed with capacity of knowledge, not with omniscience; with power, but not with omnipotence. And, as creatures, they are impure in his sight. Much more then, when, in view of man's creation, the Trinity was evolved, was this infinite thought of God brought into the councils of eternity.

But upon inspiration of reason we deny that any *wrong* actions were brought into the Divine notice when the plan for creation and government of man lay broad and grand before the temple of attributed Trinity. In the empyrean mirror no Cain was seen ignoring the mute presence of the witness-bearing earth and leveling his brother with a club. No haggard slave of hell gazing at the negro across a *Yewn-yan* lake of blood. None connected with the execution of or insults to the Son of Man. No priests or officers or menials of government, spitting, mocking, and torturing. Because, none of this brutality and cruelty were *essential* to vindication of Law, or as *motives* to atonement. The Christ might have lived his time and returned into the bosom of his Father, rising *above* death; an and atonement through his perfect *life* would have been made, through which a few, a very few, lovers of truth would have been saved. But by submitting to *death*, as if the Father were his enemy, the profoundest limits of atonement were reached in behalf of every man in whom the Divine image is not utterly abolitionized, and available, upon repentance, even by his tormentors.

But this is only a part. The attributes are not reduplicated, if the term may be used, in any creature; for, if so, these intelligences would be other gods equal to Himself save in limitation of the attributes by the *material* of creation—little gods of soul and flesh. But this is not the fact; and as the essentiality of God (which is purity) is conveyed with the *creative* assertion of Trinity, and is the subject of tarnishment in all his responsible creatures, it follows that the Deity must

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correct defects by a re-exertion of *creative* power, or in some other way consistent with Himself; or, He must abandon his creatures and allow them to go on and perish in their impurity. But He does not re-exert creative power; he does not leave them to perish; and hence there emanates from this essentiality the *personship* which stamps the covenant with the lineaments of *priestly* authority. The assumed covenant of works is a fiction of theology. God never formed a covenant of works with holy angels, much less with the lower creature, man. It is a matter of grace to man that His covenant of *works* is *not* formed with the first Adam, but with the second, the uncreated, Man.

It is by means of priesthood, then, that God in the glory of His purity reaches down and establishes connection between His own attributes and the correspondents in *creatures*, at a vast life distance, and also fallen, but still salvable. And this priesthood is solely in Himself. No *created* being can stand before Him as priest.

This must be understood. Official priests abound in the old dispensation. Aaron and his sons were to be priests forever, and exclusively. But this *forever* ended when Christ came. What is the meaning of this? It means that these official creatures were merely the *shadows* of the real and only Priest, who, through these as his ministers, impressed the minds and the sense of right of his fallen and unholy creatures. In the New, which is the perfection of the Old, covenant, the uncreated man takes bodily form, and upon his resurrection from the dead these priestly shadows all vanished; and by faith in Him who freed them from the bondage of man's *official* priesthood, men become his purchase, waiting and relying upon Him to lead across the vast gulf that separates from Deity, as in this priestly aspect it is God alone, *i. e.*, the *uncreated* Man, that causes them "to will and to do of his good pleasure."

Men under the *New* dispensation of grace are styled kings and priests; but no official recognition is involved in these terms. It is because the actual priest has a spiritual forma-

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tion *within.* Christ (the priest) "is formed in you." And the origin of this formation is faith in the vicarious obedience to *Law;* not to the moral but to that other law not graven on stone by the finger of God. This expresses our idea. Man in his attributes as they are, in his knowledge, his morality, in the entirety of his nature, no longer travels farther and farther from God. He is stopped and turned back by the attributed Sovereign, and he is fitted and led by the only power that restores man to his proper relation to the Supreme, whence his original existence was derived. And this reasoning is applicable to every creature, from the highest archangel through all grades down to the irresponsible creation. The soul defects of *no* creature are remedied by a *repetition* of the creative power that gave the primal impulse of life.

Recurrence is now had to the ideas already brought out as to ignoring, in the primary councils, those monsters, both angelic and human, that now live in this part of God's universe. Everything here is so profound as to be almost beyond the capacity of the human mind. Let the supposition be made that the entire Universe is inert matter; that no creature appears in any form; and that the first *intention* of soul-creation is in the divine purpose. The Almighty power must be exerted. But before going outward toward the contemplated creature the attributes converge inward to the Essentiality, which is purity (or Holiness). And whether at rest or whether in creative motion, the attributes are in divine harmony, each with the others and with the Essentiality, in whom there is inherent a power more than eternal, and applicable to every *possible* responsible being and to all acts, whether of reasoned obedience or of reasoned disobedience; of attempted avoidance of a simple command, or of the most virulent rebellion against supreme authority.

From the fact that the Essentiality contributes Purity, when life is originated in Law-comprehending creatures, and that this purity is not (and probably cannot be) secured against tarnishment by or in the act of creation, the inference

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is drawn that immortality cannot be conferred by the *creative* act. From the fact that material is thrown into so many different forms, we get the idea of life-gradation; and from the fact that the Creator is purely spiritual, and that every creature is *material,* we get the idea of *separate* existence as between the divine and human; and from the fact that certain grades are capable of comprehending divine Law, we infer the capacity of responsibility; and from the fact of separate existence endued with responsibility, we infer *not* free-will or free-agency or any such theological absurdities, but a separate mind and will *responsible* to the Creator to extent of capacity in each grade and individual.

We come now to Omniscience as connected with future events, and affirm that prophecy is not predicated upon a *fixed* pre-arrangement of events by *Omnipotence,* but proceeds from the redemptional *Executive,* who sees fit to reveal to certain chosen persons a knowledge of some of the intermediate results preceding and leading up to the inevitable result of the final conflict between Christ and the evil Spirit. But Calvinists say that fulfilled prophecy proves their theory; and that men are converted because "predestinated" to conversion just as these events occur, *because* foreseen. But they add that this cannot militate against responsibility, since the decrees are *secret* and men are *free agents.* This is nothing but a statement and avoidance in the same breath. If Foreknowledge is connected with a following event it can make no difference, as to responsibility, whether the decree is secret or open, or whether it follows instantly or is delayed for billions of ages. Human agency can be thrown out of the problem entirely, and the conclusion is forced that *Calvinistic* predestination raises some *above* responsibility, practically condemning the balance as already judged. Neither is this aspect helped by the assertion that men sin *voluntarily.* As well command a rock not to fall from a height and then denounce its fall as *voluntary* disobedience. If the Omniscience proclaims, as a fact, that some of the human race were constituted elect and

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that the balance were *not* (salvation and damnation the respective consequences), it will be as reasonable to affirm, as a solution of the mystery, that men are endowed with free heels as with free agency; and also as reasonable to condemn sparks for flying upward as to make the non-elect responsible as *voluntary* sinners.

Suppose the non-existence of Trinitarian Personship. The divine attributes would upon such a supposition be impersonally active. What are termed the *laws* of nature would be the only governing forces in which man would have any interest. For, the omnipotence and every attribute having been *executed* in the adjustment of those laws, physical and animate nature would simply be the expression of those laws. An earthquake, a storm, or a human butchery would, alike with solidity, with calm, and with peace, be the breathings of this great world of nature. But under this supposition the race of Adam would be merely a higher, or, we should say, the highest grade of the *aboriginal* man, a species of animal found in various quarters of the globe.

It is by virtue of perfection in the *Creator* that something remains in His *fallen* creature which Omniscience can take hold of as a basis of action, connecting the mind, which sustained least injury by the fall, with the moral nature, which was in absolute ruin; and at once the world and man are instinct with divine causation. Everything in Romans viii.–xi. is built on the idea of the attributes initiating a more clearly defined responsibility by the incarnation, and extending sovereignty in the government of *all*, gentiles as well as Jews. Or, we should say, publishing His sovereignty to all; because, if He had, from the beginning, restricted his revelation to one man or family, He would none the less be *universal* Sovereign. It is as if the apostle had said, both Jews and gentiles are, *in fact*, in bondage to Satan; but, by publishing the covenant *everywhere*, there is extended the most emphatic assertion of Sovereignty over *all*. And the attributes being *humanized* in the Son, govern solely in reference to salvatory

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results. Earthquakes, atmospheric convulsions, the Noachian flood, the never-ceasing movement of the globe, bringing day and night, all creatures, as beasts, mankind, the holy angels, and even the satanic hosts, are held under this infinite thought of God in subordination to foreknowledge, in which is contained the mediatory means employed by Omnipotence in favor of man, as against his own corruption as well as Satan's domination. How infatuated is man! If the attributes were not bathed, as it were, in the pure blood, the very soul of the Priest, man would dissolve into nothingness. His life would *melt* under the blaze of infinite Holiness and Power. But by joinder of the Attributes with the work of the Priest, infinite *forbearance* is exercised in the government of successive generations of creatures, whose unredeemed state is figured by a broken-necked ass, swelling and bursting from the evil elements of his own nature.

The difference between men, as to conversion, is due to the spiritual *source* of their acts, under the compulsive Sovereign who is peremptory when He comes down upon the sinner with: You *must* choose whom you will *serve*. But men try to avoid, or at least postpone, the sovereign authority in two ways: one by pleading free-will as something God-created, thus offsetting sovereignty by forging a currency in His name; the other adopts a brat and lays it on Sovereignty, a misshapen thing, piously named Original Sin, nurtured in the councils of eternity to become the father of mankind. If these doxies be true, especially the last, the Gospel may be viewed as a sort of comic-tragic play, the actors made up of the already predestinated "elect," and, ditto, "reprobate." For instance, the *free* section may be amused with the idea that any trifling lapses in moral perfection on their part may be traced to the common father, O. Sin; and they will condole over Adam a little, dance a jig or two of repentance *for him*, and by exertions of free will make fair weather for themselves; but as the Southern wing are rebels—poor fellows—and reprobates as to slavery—sorry for them—they will

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be gone through with a rattling damnation, as they will have been tried in Adam, and any other trial rendered superfluous by the expurgated gospel of freedom. It happens, however, that Scripture doctrine is, that AS man (as to capacity for pure life) was condemned on account of the act of one ; so by the act of Another, man was *justified* not only as to natural life, but with *capacity* of spiritual life. That is, the *race* was *spared,* inasmuch as the first man was *not* executed upon the spot for his sin. But maybe we misapprehend, and should interpret thus : Put the Simon Pure modern theologue in his place, and watch as he rises over weak Adam, waving off that little temptation with a triumphant shriek ; and so it is not entirely aside to ask how would either of the old slave-conniving bourbons, such as Daniel, Job, or the Baptist, have acted in similar circumstances. The mild suspicion that Adam was *condemned* as a *would-be* priest, and not as the original sin-maker, is now in order.

Human action is connected with the Attributes, as they were involved in sustaining and starting Adam in his new life *after* the fall and expulsion from Paradise. The permission to multiply and replenish the earth remaining unrevoked, and the relation between the three distinct beings—impure man, rebellious Satan, and the Holy God—being established temporarily as to duration, history is a sequence, just as the acts of each mature individual bear a relation to the germinal forces of his existence. Babylon would have fallen, the Roman empire would have arisen, and Christ Jesus would have been executed, although foreknowledge had not *revealed* these events to the prophets. But once revealed and exactly fulfilled, this fact enters into the vast problem, and constitutes powerful leverage in building the kingdom.

But do not the Scriptures talk Calvinism where it is said : As many as were ordained to eternal life believed ? It does not follow that all who are *fit for,* arranged, or ordained (as the term is translated) to eternal life, believe to the extent of capabilities. Simon, the wizard, had faith, such as it

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was. He, upon profession, was consecrated by water, and also, it would seem, by the external baptism of the *Spirit;* and, of course, must have been susceptible of eternal life. But when it appeared that covetousness was to be the moving principle of his *new* life, Peter cursed him and his money; denouncing this man of faith and of the church as still in the gall of bitterness and bond of iniquity. There are multitudes in whom something of inferior emanation rises up which is as effectual an extinguisher of living faith as sorcery. The spark of life may be quenched by churchism, or politics, or infidel reasonings, or by selfishness in its various forms, and, in fact, by the multitudinous influences of the world, the flesh, and the devil. Satan acts as abolisher of eternal life in youth, mostly by pandering to natural life; in maturer years, through vain illusions of the present time; and if these fail he may abolish by direct influence. And, in general terms, the foreknowledge embraces every responsible actor as the subject of glorification; *i. e.*, resurrection—the life in which, except by *judicial* reprobation, is the beginning and confirmation of life everlasting. In fact, the most of our race are *ordained* to life. Alas! that so many should be cheated of the birthright. Paul, the God-lover, intimates, as we think, by the term "castaway," not that he would lose his soul, but that he might be punished after death. But a certain species of castaway cannot say, Nothing can separate us from the love of God. No matter in what guise he may be in public or private relation, no one with abolished soul can love the true God. He cannot have the profound awe, mingled with reverential confidence, toward Him who alone hath immortality. And hence, all things do *not* work together for good to such. Whether the man of Iscariot was called or not, he was one of the twelve, and if not susceptible of eternal life, we are perplexed by the strange spectacle of one insusceptible of eternal life, and yet commissioned by the Savior to preach and work miracles.

God governs in three modes. The first is founded on impartation of His nature so potentially that a few are his born-

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elect. They are born with a preponderance of purity over depravity, and from the earliest years seek to place themselves under direction of the Divine will. His only begotten Son is the eminent example of the only One born wholly imbued with divinity, and therefore perfectly holy. In this government Christ is within the citadel and Satan is always driven, and sometimes with the swiftness of lightning.

The second mode is founded on the governmental forces exerted through the elect One as the Head of the church, and through the church as the human agency for the religious education of the world, and its subjugation to Christ. In this are seen the results of the contest of the *church* against the *world*. And by church is meant Christ's in distinction from the Pope's and the Czar's superstition, that of subordinates to human government as of the British and German empires, and of *all* not founded exclusively upon the rock. Instead of a sharply defined contest, the various "churches" merge in proportion as they are human inventions into *alliance* with the world.

The third is retributive, and in this there is a retaliation of lawlessness among its originators, a return of their own wickedness upon the emissaries of the primal abolitionist ; as of freedom from divine Law in ancient days, or of its latest form in misgovernment, war and dishonest taxation, the civilized mode of supporting tyrants and government sneaks. Moses, the obedient slave of the I AM THAT I AM, and who aspired to see Jehovah in personal form, exemplifies character in the first mode ; Pharaoh, worshiper of the life-giving Nile, and of reptiles and other animates as *parts* of Deity, the last. By the commands through Moses, this Pharaoh, this moral product of Apis, was *compelled* to act out his real character. The *source* of will (his heart) was hardened to a desperate tenacity of his idols ; and that heart, adamant by repeated disobedience, was rendered contributory by the Sovereign to purposes of mercy in leading out the children of Abraham as his own by covenant, and of retribution to

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idolators, in finally whelming this type of *gubment* slave-dealers under the retributive waters of the Red Sea.

Examine these modes singly or in combination, and Calvinism is not found. The assumption that man's final state is caused by ante-natal decree, *active* as to the elect, *permissive* as to the reprobate (Moses representing one class and Pharaoh the other), is an instance of ingenuity that explains everything in consonance with preordained theory. There is nothing inert, negative, or merely permissive in the Almighty, in maintaining governmental relations with creatures. These modes began when man was driven from Eden, and the flaming sword forbade his return to search for the tree of life, the physical (and now inadequate) means of restoring his forfeited life. They began when the Lord God set a mark of protection upon the brow of the first murderer, and sent the vagabond into the wide world in safety against the vengeance of whoever might find him. And with unwearied patience and infinite wisdom these modes have been exerted, and will be, to the millennial day, when through HIS church the earth will be filled with the knowledge of God as the waters cover the sea.

Our object is so to present the truth that, instead of wandering in a labyrinth of inconsistencies so widely separating between God and His creatures as never to emerge from the gloom of error, and so abstract as to be without force in the human mind, an approximation may be had—it may be in anything but over-nice phrases—so as to convince that the plan of redemption is an absolutely perfect system of causation, worthy to engage the most powerful minds that time ever has produced, or ever will.

What is specially needed in this connection is to get at the basis of Omniscience (one of the divine attributes) as connected with sinful creatures. And we affirm that this basis is found in mediation, *finished* as to priestly obedience and *continuous* as to kingly authority. If God could not have known and foreknown his own works in fitting for capacity

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of *life*, and also every possible obstacle in the way of recovery, He would no more have inaugurated a plan of salvation for fallen man than for the fallen angels.

It will now be demonstrated that the rebellion in heaven was a reasoned one. That is, that no *law* simple or complex was laid down, but that these high Intelligencies were moved by their own thoughts and feelings, culminating in precisely opposite states; and the name Lucifer, bright son of the morning, shall be given to the leader of the hosts previous to defection. No Law being promulged, these Intelligencies could only understand that their Creator was their Master, and they would be just as impotent to comprehend the nature and the mode of existence of the unseen *God* as the feeblest native of Africa. We do not imagine that Lucifer's rebellion flew up suddenly like a storm on the ocean, but probably brooded in his capacious mind, ending in the self-willed attempt to become independent of the Creator, as *supreme*. The consciousness of God's mastership and of his own dependence originated a desire to be free of control; and this desire, coupled, no doubt, with a persuasion, in his secret thoughts, of inherent immortality, urged on the attempt that caused his fall and will end in his extinction. The attempt would be either to retire far away, or to rise up to the throne of glory, and exert *equal* mastership with the Ruler of the universe. He was not such a crank as to attempt Usurpation of that Ruler's *place*. We shall assume then that the EQUAL idea was the substance of that rebellion, and that his fall is in exact proportion to the audacity of the attempt. Satan and his hosts are now far down below that bright star that seemed to be almost in the grasp of spirits, free and independent of the Creator, and equal to Him in sovereignty over that particular world they aspired to inhabit and to rule. They are now in *this* world, the prison of rebellious spirits, "bound in everlasting chains unto the judgment of the great day." Whether these fallen angels might not even now claim interest in the atonement, and fall at the feet of the Son, sug-

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gests another of the mysterious realms of thought where all is shadow; but it seems, as to *sparing* life, that these beings are included. Satan fears the power of God; he hates the actor of atonement because he knows him to be manifested as the adversary to himself and his works. Even if atonement could be available, he could not repent or be converted, his rebellion probably rivaling that unpardonable sin of the Jews who, forced to account for the miracles of Jesus the compassionate, attributed these marvels of grace to Beelzebub, the vilest title they could think of.

On the other hand, the sense of that mastership caused the most unreserved submission to God's Sovereignty on the part of those angels who, unmoved by the persuasions of the arch rebel "kept their first estate," or place in creation; and to whom therefore purity and ever-returning life is secured. In either case, the motives that brought ruin to one and safety to the other had origin in the thoughts and desires of the creatures themselves. To connect foreknowledge, as a *cause*, with the rebellion of one or integrity of another would cast a slur at Him either as creator, inducing faults by a *creative* defect, or as sovereign, forcing *resistance* by a tyrannical use of power which in its *source* is absolutely and rightly despotic.

Lucifer gained freedom, *i. e.*, he succeeded in breaking the moral tie that bound him to the Creator, but that success involves the non-exercise of renewing power towards him as a holy subject; and consequently the seeming gain is the loss of his soul. Although moving in our atmosphere, he knows that he is under a curse, and as the author of all evil, to be finally tried for his prime act of abolitionism, he seeks to level every human life with his own.

It is impossible to suppose that evil as something *originating* in Himself can come from the Supreme. He is altogether good, and it is outside the limits of rational belief that good, in *proceeding* from Himself to the creatures, should be converted into evil. Was not Lucifer as much the recipient of goodness as Gabriel? His capacity of life happiness may

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have been greater than that of any angel; and an uneasy distrust that the Creator might interfere with this capacity was probably an element in the thoughts that led on to rebellion. But the Self-Existent is unchangeable in perfections; and in foreknowledge of the fall of angels and of man, the atonement as the supreme good for the various grades of salvatory beings is evolved and brought to light, *confirming* the holy angels in reliance upon Himself for life, and moving in inspiration upon the life waters of the great deep in man.

It is true, God says, I make peace and *create* evil. But it is in the way of *retributive government* that he creates evil. For example, he stirred up the idolatrous nations against his own people when they fell into idolatry, corrective of their abolition-born desire to be free of His covenant, which He had *interposed* between His inherent despotic power of *destruction* and their weak foolish notions of life.

The moral law and the whole of redemption is the *adaptation* to sinful beings, not only as against the author of death but against the general effect within man. And God is not the author of death. This thing grew out of the transaction between the Devil, Eve, and Adam. When the voice sounded in his ears, in the day thou eatest thereof thou shalt surely die, Adam thought that death, whatever it might be, would come from Him who threatened; and hence he would suppose God to be the author. If, however, instead of interposing, the mediator had then retired, death would *not* be penal; and the latter clause, THOU SHALT SURELY DIE, would be the warning of a strictly philosophical sequence; as if He had said, if a millstone falls on you from heaven it will crush you; the same as, sin destroys life, and if you sin your life is destroyed by your own act. Hence we found the distinction between *destructive* death, of which the abolisher is the author, and *penal* death sent to believers by Christ the Mediator.

To illustrate: Saul was a strict and zealous member of the Jewish Church, and he had a conscience, because he regarded the Bible, as it was up to his time, to wit, the Old Covenant

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of grace, which formulated the Jewish Church. And verily believing himself right, he took authority from the chiefs of that church to exterminate the Christian heretics (secession rebels!). The difference between him and the modern what-nots is, that the latter have enthroned their conscience superior to the Bible as promulged under *either* dispensation; and, they take authority—*aliunde*. Suppose, now, Saul had been struck dead when he fell from his horse, blinded by the light from heaven. Then death would have come from the mediator in *penal* form, and he would have been as safe then against *destructive* death as he was after long years of noble warfare for the captain of salvation. Death from that divine source would be like blowing the adversary from his throne in the breast, and without injury to the germ of immortality.

The Law is not an abstraction, up to which mankind must climb upon ladders with infinite care and toil; but it is purity sent from above, *adaptable* to beings of the opposite tendency. Any being *obeying* a holy law, is or will be holy by that obedience. But no man can obey fully. Therefore the law, from its very perfection, fails to give life to the lost. Its observance, however, originates a divinely inspired hatred of the Devil and his works, without which (in church or not is immaterial) life is nothing but a dead thing. The first command, the inspiration of primitive sacrifice, the covenant with Noah and with Abraham, the Law moral and ceremonial, and the everlasting Gospel which is the summary of the whole, was, is, and is to be man's defense against the Evil One in his every form. The Gospel recognizes society, if built on Christian basis. It conserves the church as anti-abolition. It is contained in the anti-abolition Bible inspired by the ever-living anti-abolition God. It says thou *shalt* love God with all thy heart, against the author of falsity, whoever insinuates, you need not love Him with all thy heart—a division is fair. It says thou *shalt* love thy neighbor as thyself, because the liar and murderer prompts his upstarts in government to ask with snakish hypocrisy who *is* my neigh-

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bor; or with mendacious humility to stick Africa into a thing styled the Constitution, not as equals with themselves (in fact they have but few negroes among them), and not as prostituting their own females to bucks, but as attempting to force that infamy among the poorer classes of whites at the South. The life of God is purity, and His triune Personship is a manifestation of that purity, not only as of Himself, abstract from all His creation, but also as against the filthy spirit and the means used by him for degeneracy. And the Son of God, man's God, although some are too smart to stop short of an infinite Negative, he who abolished death as Satan's implement of life-destruction, is provided with a material organism filled with Divinity, guarding against the spirit of death, whether he attempts entrance by affecting doubt of his Sonship if he refused to convert stones into bread, or by inducing apostasy of kingship through offer of the whole world in exchange for *one act* of homage. His life was also guarded against the abolisher's death during the three days' separation of soul and body in Hades. In fact, there is nothing, except the atonement, that supports a relation, here or hereafter, between God and impure angels and man; and without the atonement there would be no Holy Spirit striving to prevent the impure and destructive dealer in death from impressing his qualities upon the sins of man, and thus overwhelming EVERY human life in the impurity pertaining to slaves of Satan, whether owners of "reconstruction" now or of "inquisition" years ago.

But the circle of salvatory causation is complete, Satan or no Satan. Suppose, *after* the fall, the Almighty, instead of cursing the originator of evil, personified in the Snake, had removed him to some other world or shut him up in the abyss: man would, as inheritor of a vitiated nature, incline towards free will; but unenvenomed by the malignant spirit, conversion would be the correction of defective *nature*. And the Attributes, exerted through the Mediator, would far more than now go to the strengthening of the race. But the Prince of

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the power of the air is here, free to move upon the mind; and *his* attributes, so far as can be exerted, directly or in aid of depravity, go to man's weakening and degradation. We can see that the parents of the man who was born blind did not sin in the fact of parentage, but we can also see, on every side, evidence of the evil power in effecting *degeneracy*.

But the circle of salvatory causation is complete, sin or no sin. And this floats us into a new region as free of the breath of theologians as the North Pole. Suppose the Almighty had torn in pieces, with the thunderbolts of his power, the first rebelling angel, had blotted out his life with the first overt offense, and had then gone on and created man, and had given him law precisely as recorded in Genesis: we propose to show that Adam may have fallen without actually sinning. Suppose he had, from some occasion or other, begun to reason with himself respecting the Creator's motive in laying a prohibition upon the fruit of only one tree; and not able to solve the mystery of such command, the mind and whole nature might be disturbed and goaded into thinking in this wise: if this Creator of mine, before whom I wish to demean myself as becomes a man, *forbids*, without deigning to inform me of his reasons, be it so! I will *not* eat his precious tree of knowledge but I *will* eat everything else at my pleasure! This would not be transgression, but such murmurings, resembling the mental departures of Lucifer towards freedom, would be less remediable than actual transgression. And this brings up for notice the Agnostics, who are surprised at such a fuss raised over the eating of an *apple*. Sin is more remediable than rebellion, and mercy caught Adam at the point of sin, and prepared the means for neutralizing rebellion, which involves a *defiance* of law and the *consequences* of disobeying. His will was caught between two forces. He was *compelled* to choose, and his choice was sinful, as the fair *creature* was a part of himself and far more desirable than the *Creator* or his law.

These ideas revolutionize everything, including the extremes of Calvinism and Universalism. There *is* a sublime univer-

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sality in atonement, but it is not the direct bathing of the creatures to fit *them* for divine notice. It is rather the unfathomable mystery within the Divine Being *preceding* any plan of grace towards any created intelligencies.

As the Son of God, he knows no variableness or shadow of turning; but as priestly mediator he *adapts* his authority to poor, weak, sinful creatures. He *repents* himself of the judgments denounced, only as his creatures repent and submit their own will to his commands; and he overwhelms them in *retribution* upon positive disobedience. He spares Nineveh putting on sackcloth, although his prophet was peremptorily sent to proclaim its overthrow within forty days. As *completer* of atonement he appeared once in the body and will never again be seen in this world until the end of time. As *continuous* moral Ruler he begins with Adam and moves on with the ages, forever adapting his Covenant to the education of the world, the past strewn with monuments of his mercies and providential judgments; so that each generation, if not too foolish to profit by past lessons, has cumulative incentives to come to a knowledge of the truth. Now, for *future* purposes of sovereignty, He protects a *murderer*, and no doubt an ingrate, who cared only to free his mind of all thought of a Supreme. Now, He opens the windows of heaven, and breaks up the fountains of the great deep; at once deleting a corrupted world and saving a fragment of the accursed race. Now, he confounds the one language, and splits Adam's children into the various Nations that overspread the then known Earth; and who will continue as rulers over the inferior races until time shall be no more. Now, He gives origin to the ancestry of the promised seed by a physical miracle in favor of Abraham and Sarah, forecasting his purpose by many centuries. And now, executing that purpose by the evolution of a woman, born of sinful parentage and sinful herself by nature, but fitted mentally, morally, and physically to be the mother of His holy child. As educative or providential Sovereign, to some He gives a revelation of his will; as to the Jews: to others He gives ex-

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istence, society, and the SENSE, *not* infallible, of discerning between acts, as *good* and as *evil;* and who will be adjudged to life or death by that standard, and *not* by the high gospel privileges of other people. These adaptations have origin in the law, not moral but ceremonial, or as it may be styled, the law of grace. The fulfillment of that law is *the* evidence of Christ's righteousness. When he came to the moral law he came to *his own.* To say he *obeyed* that law is loose talk. Every breath, every heart-beat was in *conformity* with that law; and its summary of love to God and to man was his *life.* His nature and the *purity* of that law was in perfect accord. But when he came to the ceremonial, how different! This law fills the gulf made between God and man by the success of the Evil One. It typifies to man his depravity, his innumerable faults, his sins, his multiform wickedness; and its absolute fulfillment, by *living* to the holy Father or *dying* to the holy Sin-hater, is the only ground of hope to a lost world. If Christ had failed, in jot or tittle, in perfect obedience to this law, no man could make that failure good by any sacrifices he might offer, by any morality of life, or by any death he might suffer. And nothing but the most absolute submission to the Father's will caused the man, Jesus, to go through the revolting sufferings imposed under this law. Here then, in *obedience* to Supreme will, pre-eminent righteousness is found. And in this connection imputation comes in. As the imputation of the prime sin of the first man to Christ Jesus, the second man, nominates the latter the federal Head, so the imputation of the sins of mankind to him as completer of atonement constitutes him the Savior of man. Here is the eternal battle-ground where there is no change in the plan as arranged from the beginning. There can be none except as the human conditions of the conflict may vary. And there can be no playing out on sham neutrality. Because, in *conversion* which signalizes the *expulsion* of the abolisher from the citadel, the Captain commands, furnishes weapons, and directs the assault; but the soldiers must do the fighting. And his sold-

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iers, *in* the individual, are the *virtues*, the products of Divine discipline, latent in man, until under the power of imputed righteousness they are formed into life and activity. There is fortitude, temperance, charity, and the whole list of virtues from heaven; and there is contention in the carnal soul, until the divine righteousness is *assimilated* in the individual, a real spiritual formation. And these individuals arrayed in church line of battle, make up the hosts of the Lord, ELECT *not* according to the knowledge of Satan, the destroyer, but according to the foreknowledge of God, the Savior.

We admit that if man could make a better obedience than that made by Christ to the law of justification, it would be his privilege so to do. And if he could manufacture a better moral law than that of Sinai, it would be his duty so to do. He might thus set atonement aside, and make his own conversion, independent of Moses or Jesus. In fact, here is found the camping ground of the hirelings—the religious Hessians who fight for *pay*. What could imputation effect in a Pharisee? Nothing, for he was preoccupied with his own righteousness. The like character of to-day is even worse; for, having formed a faith in some vagary of a Christ, he *spits on* the Bible, or sneers at the portions not suiting his conscience, which is his *Pope*, as much so in kind, as the man of Rome is Pope to his deluded followers. In short, Heaven's plan is refused, and these elect (according to their own plan) move on down to the camp of freedom, where Christ as chief is not even allowed to stand sentinel, much less move as commander.

But does not the Word teach Calvinism where it says: "He hath blinded their eyes;" and also special atonement in, "all that the Father giveth to me shall come to me?" Certainly not. The first states the *result* of collision between absolute authority and separate existence *repellant* of such authority. If the light had never shone, the creatures of night could see well enough; but when the light came, the human owls and bats had to be transformed so as to see by the new medium, or

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be *blinded* by its very purity and intensity. The light shone, but they loved darkness rather than light, and would not see. This runs through the history of the light of life. The rulers wanted Christ to take the temporal kingdom and redeem the nation from the Romans. He said: My kingdom is not of this world. They wanted him to be a Jew in religion, and nothing more. The whole tenor of His doctrine was, that Judaism was only a step to Christianity. If those priests and rulers were reprobates they were so from some internal cause which shut out the pure light of the seven-branched lamp.

Then as to *special* atonement supposed to be taught in the broad declaration, All that the *Father* giveth to me shall come to me. This is an expression of the intimate union of the three Persons in all things: in atonement, in the return of atonement from heaven to earth, and in Providence. It contains the suppressed warning that *Satan* may offer to Christ many church rulers, priests, high bishops, men ambitious of earthly honors. For example, history credits one of the old popes with the exclamation, How *profitable* this fable of Christ hath been to us! Who was *Father* to this man? Who gave *him* to Christ? Others may present *themselves* in their own righteousness, but all these are warned as if He said, My Father, whom even *I* look up to as master, sent you not; you are not coming to *me*, the Christ, but to some fable of your own imagination; you are not given to me by *my* Father; I cannot receive you.

It is a solemn thought that the compassionate Savior should have *exulted* before his Father, because of hiding the things of the Kingdom from the "wise and prudent" and revealing them to babes. And when we go with him who is powerfully declared to be the Son of God far down into the valley of humiliation, human nature shrinks from the thought that redemption requires more of the Son of Man than men, the subjects, wish to contemplate. And blood, too, blood! Who can tell why he did not call for more than twelve legions of angels to rescue from insult and death? And was that blood

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an offering to God, as all-powerful in his attributes, or as perfectly holy in his nature? These questions may be solved to extent of showing a causative connection between the *attributes* and conversion, as also between the *essentiality* and regeneration. And, having established the fact that the rebellion in heaven was antislavery in its entire character, the *a priori* conclusion follows that the restoration should be a complete opposition, the abolishing of the abolitionist in his every form; and that the mediator would not execute his purpose, as between the Father and a few Kings and governing Magnates, but would go down into every *relation* pertaining to man; and that he would not rest on atonement completed by his perfect life and translation *over* death, but on an infinite satisfaction to the holy, sin-hating God, so that not one of the saved would ever again fall into the abolition pit.

The councils of eternity, to be executory in time, are first executed in atonement—an atonement not only when Christ died on the cross, but slumbering in the Divine nature when man came into the *creative* intention. It is admitted that He might have rested upon a special atonement preselecting certain individuals, but in that event when the foreknowledge was executed, in time, in saving the designated objects, such atonement ought to restrict the attributes to the simple duty (if this is the right term) of providing that the *predetermined* result should not be thwarted; and the object attained, let the balance of mankind read and laugh at the sounding trumpet, the snatching up to judgment and pitching down into an eternal hell as the harmless dreams of visionaries. And this line of reasoning from a special atonement presents this question, whether God has wound up a seven-thousand-year machine to run under the tension of his attributes, commissioning the Son to regulate human beings as parts of the *machinery* for the appointed time. And this involved absurdity presents another alternative, whether He personally governs men "wise and prudent" in Diabolus's faculties, or *babes* in malice and injustice; all of whom as His *creatures* are endowed with their

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own reason, their own wills, and their own lives, and who, as *redeemed*, are *responsible* to extent of capacity in reason, will, and life. We take the latter to be sound theology, and shall now endeavor to simplify the profound abstractions relating to the attributes and nature of Deity, the atonement, and man, as manifested in practical life. All the characters that appear in No-history, whether alive or dead, are noticed alone in their public or official capacity. Magaul knows not nor cares to know any of them in their non-public characters; and is free, alike of malice, envy, or fear.

Abraham Lincoln, once an honest and respectable workingman, gained the title of "honest old Abe," a better, if deserved, than that of President. In religion he seems to have been a pretty good Hindoo; that is, he was above those pulpiters whose one diet was "man and brother" and immortal soul. Perhaps, like the people in those *dark ages* who founded their religion on the Pope, he formed his on a similar footing as to all religionists; and concluded that a man or a race without the Bible was as good, if not better, than with it. This is called deism which involves the rejection of a Revelation from above. In this case men look to themselves alone, to their natural consciences, for the formation of ideas of what is right or wrong, and hence there need be no surprise when honest old Abe turned from rail-splitting to Union-splitting, and delivered himself in this wise: "If slavery is not wrong nothing is wrong." Of course, he was gazing with the rest of them at the South, when this remark pointed like a needle to that section alone, and as he did not gaze through preacher spectacles and cry out, Sin! he must have looked in the light of nature to see it as a wrong. But there are other people in the world besides Mr. Lincoln, and they can see things by the light of nature too; and with this light, instead of stopping at a negro auction plank, the broad world may be platformed in this wise: *If abolition is right everything is right.* The killing of honest Abe himself, as well as of Booth, and then the killing

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of Booth's slayer, all would be right. Communism and universal mormonizing and mongrelizing of females would be right. The drowning of upstarts in government, both monarchical and republican, as one drowns surplus kittens, would be right. Judas the hero! the most righteous of all, to be forever trotted after by the abolition crowd, because Christ's mastership is more in their way than anything else. To burn the Bible and to *save* the Constitution in order to burn old ostrich-egg on top would be extremely right. Now, here is a man who does not recognize his own acts as sinful; but is he on this account released from responsibility? Is not the same necessity upon the infidel as upon Satan himself, as well as upon the brawlers who confess somebody else's sins in order to sun themselves in their own righteousness? And what is that necessity? We say it grows out of a sort of blind feeling that there is something *wrong* in the Almighty, and that something or other must be done by the *creature* to correct the wrong.

Let us reflect here. Thoughts are too often the mere outgrowth of ignorance or vindictiveness, or other base quality inherent in nature. For instance, *all* the works of Satan are set down to malignity. But Satan knows that his imprisonment in this world is due to something besides the brute force of an Almighty Being. And does he not know that there can never be a God-angel sent down to herald the tidings of salvation to lost angels? That fallen spirits will never have the privilege of showing how much better they are than wicked men, in *not* surrounding the angel mediator with mocking jibes, blaspheming and putting to death with every device of cruelty in reach of flame or lightning? It is possible then that many of Satan's acts, respecting the awful Being he thought to equalize with, may be the indication of a desire to condone his fault, to *expiate* his offense, and be restored to his splendid place in creation. Why he assumes the humble guise of a serpent and at a different time the appearance of a great red dragon, with various intermediate shapes of seven-

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headed beasts, it would be difficult to say ; about as difficult as why honest Abe left the plain old Constitution to build, what we term, a tootle barracoon. And in what manner he expected to benefit *himself* by overthrowing the first pair would be as hard to imagine as how the late putterdown of *wrong* could balance the abolition of the federal system by puling over the equal political rights of the lowest race on the globe. Satan might, indeed, have strong hopes of bringing some compromise out of his successful complication with the law of a God whom he had learned to fear servilely, but could not love ; while honest Abe acted in his matter seemingly in the belief that God is *no* God as far as creatures in this world are concerned. These efforts of the proud angel at bringing about reconciliation, necessitating use of the primal means, which was deception, ever variant, and yet perpetually frustrated, may breed a sense of infinite wrong, *avenged* in the gloomy joy of beholding countless millions of two-legged snakes scored in his mark !

Here then is a man, an official of a pretended federal republic, getting ready to move out of the Constitution, sawing, delving, splitting, and hammering the materials for the barracoon into which the abolition RULERS were about to march, along with all the human tools that could be seduced, terrorized, or cajoled ; just as Satan doubtless surrounded his person with *higher orders*, hierarchs, prime ministers, and so on, to stand between him and the lowest of his allegiance bearers. In the same mode also Mahomet built his great unitarian canopy which for more than twelve centuries has given shelter, not to children of God but to children of Ishmael. In similar mode, and for about the same duration, the temple of modern popery, the corner-stone of which was laid between two frauds, has spread its shadow over the world. In similar mode the various governments of the superior race, not restricting themselves to use of legitimate material, steal more or less from the people, so that the stone shall cry out of the wall. But under all these shelterings, no

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matter whether the inhabitants imagine themselves holy or simply living according to nature, *Sins* are hatched, the blackness of which is only relieved by the crimson of human blood; and honest Abe's large barracoon is not any better, except as the old material is preserved, and in some particulars is immeasurably worse than any of the above. As between Slabsides 1st and his party, it is probable that the fable of Actæon and his dogs is appropriate. He was *chased* into hellish usurpations by his own dogs, who were formerly pampered on the garbage that Beelzebub is always ready to furnish as first-class soul feed.

Continue the comparison between Satan and man, at the crucifixion. Pious women are there, stupefied with sorrow. The disciples are hid in the throng, looking on. And Satan is there, his malignity abated; a being with more soul than many of the actors in that scene. He knows that the climax of redemption is now attained, and with every mental power in full play, he strives to comprehend the meaning of that dread transaction. But he is deceived. He knows that Christ is *God*, for he has seen his miracles and cowered before his power; and he thinks that the Deity is fatally compromised with a *penalty* designed for his creature, man. He watches the agony. To his mind it is the agony of God! He hears the cry, It is finished! and it is God he sees reposing there, on that cross, in the pallor of death. Turning now his thoughts towards that OMNIPOTENT being who fills the Universe, the earth, and that dark world beyond the grave, he imagines Him, convulsed in sympathy with a destructive atonement, indiscriminate between creatures as pure or impure: an atonement through which he may regain high place in this comparatively small world, by a tleast repenting of folly if not of wickedness. And this may be his destiny: to forever believe with a blind tenacity that God took, or rather impaired, *his own life* on Calvary; and that in the far off future some means can yet be devised of rising to that equality, to reach which he "left his own place," and the

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punishment for which is as thongs of darkness. And if he could now make covenant with the Almighty, he would instantly dash mankind down among the lowest of his principality; all of them beneath him as an intellectual being; many of them sunk beneath his moral contempt. In fact, when he sees men fooling one another, not by emulating his upward attempt, but by lead-sinking equal-race virtue, spurious humility, and sham philanthropy, he scorns to stoop so low. He gives such to his scabs.

How then are men and women to avoid the destiny of the proud angel and of his human brood, formed by direct influence in part, and partly by a vicarious race-righteousness which seems to proclaim to the democracy of religion and politics, Come near the loyal in crouching attitude and bended knees. I am holier than thou!

Sins cannot be bounded so as not to run into each other, but may be viewed as impious, impure, and destructive; and the impious subdivided as going over, around, or under Law. Adam's sin we place in the first class. He must have realized that his contemplated transgression would be offensive to the Lawgiver; but probably concluded, among other things, that if the law could be violated with impunity he would be *above* it; and there was seeming impunity in the fact that Eve had eaten the forbidden thing, was tempting him, but was not yet hurt by the unknown something termed death. It is an extremely delicate comparison of probabilities to arrive at the ultimate motive, the *causa causans* of the woman's offense; but if not the result of mere thoughtlessness, her transgression may be classed as impure. The tempter glides up with high words: Yea, God doth know that in the day thou eatest thereof your eyes shall be opened and ye shall be as *gods*. These words, so suggestive of freedom, and independence of the Creator, and in connection with a superior order of beings termed *gods*, may for the instant have amused her fancy with the prospect of a more splendid alliance than with a man of *flesh* whose vocation was *gardening*. The third, or destructive

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class, has ample illustration in the deed of Cain, supposed to be her first-born; and supposed, also, not to have been born in Eden, but after its forfeiture. Connect this analysis with men of these last days who cannot sin because they are righteous, and who are righteous because sin has run quite down to the South. Lincoln and his crowd went *over* the federal system when they went over the Constitution, and fell into their business of kidnapping independent States. Then the *time* for going *around* followed in the *necessity* for the infamies styled amendments, the forced enactments of a military tyranny which, considering their pretenses to liberty, and the real character of the compact of union, is the vilest in the annals of time. Lastly comes the going *under* by a no-souled party, honeycombed with every sin; impious, impure, or destructive.

If Lord Chatham could rise from the dead and look upon the transatlantic "band" he would more fully realize the noble motive of his generous indignation against the resolution for dismemberment of the British Empire in recognizing the political freedom of the colonies. Instead of looking up to a body of statesmen far above the Parliament of his day, he could look down upon a force-gang whom he would esteem grossly flattered in comparing them to the nobler of the canine species. Where he heard Lord North use the term rebel once, he would hear a protracted grunting of British terms by U. S. animals, over States forced back; over members under alternative force of abjuring their own rights and property or of seeing their section ruined by adventurers; over mangled States and dummy representatives, to give color to *loyal* pensions, *loyal* tariffs, *loyal* land grabs for corporations, *loyal* greed and meanness in every form. In fact, this great statesman would see the Southern people robbed of the polical rights he would gladly have conceded to all the colonies as the meed of real loyalty, in the British Parliament, *One Hundred Years ago.*

The eight to seven commission is pertinent to republican

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underness. As the result of no-war, and waw, is the dragging down of an honorable compact made between free States (so they *were* styled), so this commission is a mere spawn of Congress, not even authorized by the "amendments," and it was accepted as the alternative of *uncivil* war, a *waw* distinctly threatened against the Democratic Party by the abolition hogs. And if these seven men had been seven Marshalls or Taneys, they would be powerless to give dignity to the public acts of a *nation* fast sinking in the mire of political mongrelism. This transaction lets down the fifth union one more peg on its way to the abyss, and begins to fill the galleries of high-low *law* with pictures of wharves in great cities where professional thieves go under, and, with auger and saw, ply their vocation from below; pilfering, robbing, and conveying the riches above to a receiver of stolen goods, a Centralism for every species of crime.

Change the scenes! We are now to imagine the first death to be passed, and that the dead who are punishable in the second stage of existence are detained in a place termed *Hades*, which is assumed to bear a relation to *Gehenna* something like that of a fuse leading up to the main element of destruction. We are further to assume that this Hades is our world, rapidly dissolving in the fire which, from the beginning, has been actively raging under the crust of the earth. A celestial friend speeds his barque through the empyrean above as through an aerial sea. Approaching from the outside, the globe looks like a world on fire. On the verge of the atmosphere, between that and the immensity of space, there is anchored a substance like a cloud-island, and thence as from a pinnacle the vast panorama of death is seen. The son of earth is bid to watch and ask for information.

Looking just below, almost the first object to fix the gaze was a huge—negro. Having been pampered by fools into intolerable conceit, he was highly offended that the three heavens were not rolled into equalism, like the U. S.; and he was hunting for some of his white equals who had harped Oberlin

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and the Golden City on one string. Drunk with insolence, he lifted a splay-foot and struck a helpless white female a murderous blow. Following the blow, there came distinctly through the air: *Dis is a free country!* The presence of this brute needed explanation. I thought all such died, and rotted where they fell.

Yes, in the case of aborigines, dying like Dr. Livingstone's sea-jumper, "converted" by pious drivel; or like the wild flopper in the wilderness. But that piece of soul-cloth belonged (before the time of the marching ghosts) to a Virginian gentleman and Christian. By this relation to a created Superior he was gradually educated to a sense of right and wrong, as toward his earthly master; and thus educated up to some sort of a conscience of right and wrong action, as toward *God.* Had he remained true to the ideas inspired by these relations he would have gone direct to a better world. But he fell into tootleish free-niggerism, and is here, as you see, swelling with insolence. This kind of animal will gradually sink below their original inferiority as *creatures*, and will die in Hades. No such cattle will appear before the resplendent Throne of judgment.

Passing by this object, the attention was fixed upon a man with a mark on his forehead. He seemed to be taken up with a late arrival, a staring, ghostish-looking one, with a ring around his neck. The late arrival was gnashing and weeping over the *accidental* killing of a mulatto, and remained deaf to the consoling assurances from the patron that his *ghost* had been very potential, and that the mulatto was avenged by at least a million of whites, laid out mostly with muskets instead of the primitive club, in cold, cold graves.

By this time the mind began to be impressed more fully with the wild disorder, the hideous noises, the rushing hither and thither of demons and lost spirits; and by degrees took in the frightful impression of unreal reality; while the rage, the blasphemies and howlings of hatred and despair, rose up as from the pit of Tophet. The actors in this second

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scene in the wondrous tragedy of life had the weird and ghastly and solemn aspect that pertains to dead bodies preparing for burial. They were neither fleshly bodies nor pure spirits, but were visible, as if the corporeal matter of former life had been adapted to new and strange physical surroundings. And among the obvious facts first noted was the absence of everything like weapons by which the weak could defend against the strong. Here, at least, they may find one theory proving itself—the survival of the fittest; *i. e.*, the greater the beast the more in harmony with perdition. What is hell to the sensitive may be a congenial *home* to natural free-willers.

The next coming under view was a curious lot. They were uttering old-fashioned Methodist outcries; but, sad change! they were openly worshiping an image of equality as the only name given *under* heaven. A few of the more auger-shaped were persuading some miscegenic females to lead off against race *prejudice* by shuffling into a negro *cancan*. There is a sniveling civil-righter who is lauding the enactments of some Tadish congress above the eternal ordinances of the Creator. Congress is supreme, and law is law, he shrieks. At this, one of the sisters (of the African persuasion) looked around at a figure illumined by a black sun, and exclaimed: "Dar sets my Jesus with a stove-pipe hat on." Upon this the whole crowd shouted, Glory! we are with our Lord. If you cannot make out whose bishops they are I will tell you, said my celestial friend. They are equality-mongering Methodist preachers reducing the *Waw* to its "results." This melancholy sight brought out the reflection, that instead of believing in the same Christ, hundreds of sects, perhaps, and *millions* of individuals really had Christs manufactured to suit the various notions of the makers; Christs that never came into the foreknowledge of God the Father; Christs that could neither raise the race predestined to life, from the dead, nor prepare the moral nature of one solitary individual for glory.

About this time enough of the scene was taken in to war-

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rant another general classification. Indeed, my friend bid me notice that, of the vast multitude below surging around, and of the demons flitting about like doleful night-birds, there was not one who did not in some degree partake of the nature of the first abolitionist, who is known by the apostles and holy angels as the dragon, the old serpent, the Devil. At this moment, as the thoughts of the past rolled onward from behind, and the future spread out, a boundless expanse beyond the starry worlds, with no voice to sound again the everlasting gospel through these gloomy regions, the thought was formed as by inspiration, Great God, how infinite in holiness art thou !

The next object was a very tall man, and, most wonderful, although apparently a driveling idiot, he kept repeating in doleful tones the floating remains of former reason. Let the South go ? he said ; let the South go ? Never. I will then have no revenue, no resources. This battle-field is sickening. Come on, and sing me a song. So : that is good. The lying preachers set up their everlasting hell, but these poor fellows on both sides, now resting so peacefully in the ranks, their passions stilled in death, will rise again to a glorious immortality. Here my friend explained that he was driven of destiny to assert himself as over his congress, and vehemently demanded the recognition of all his acts, such as reading the riot act, calling out troops, setting on foot blockades ; and when no attention was paid by the angels, and when borne to this place, reason was dethroned, never more to return.

The next in view had the appearance of genius of a high order, but was clearly sore vexed and worried. He had taken a job too big by many millions. Ah, don't you know that man, born and reared among the grinders of machine religion? He is trying to make an *honest God.*

The next was a whale, not exactly a right whale. At first it seemed that he was trying to fasten on his own clothing, to lift himself into heaven. Abandoning that idea, he turns

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around, and reflecting on the doings of the mighty Generals, a bright idea lights straight into his skull. If I can find some founder to cast me out or hammer me out a hundred thousand pounder—a million thousand pounder—it shall be hauled to the north-east corner of eternity, a veritable Plymouth-Rock swamp angel, to be fired square into the attributes of God Almighty! and if we can kill Him as Killmore tried Charleston, then men and angels can get their *rights*, here or elsewhere!

There is a group acting apparently as a court of justice. What are they? You see the culprit. He was a *Ruler* once, in the ages termed dark; and his judge now is a former subject. That Emperor granted a "safe conduct" to one of his subjects to appear and answer the charge of heresy brought by papists. It was a pledge from one who ought not, and could not, without dishonor, allow anything to come between his royal word and his subject. But the priests never wanted a trial. They wanted his body, and then it was, popery or death. They got his body, and the "protection" lighted the fagots that burned him. This is not the final trial, but a notice to this wretched slave of priests, and to all like him, that a mere tool of murderers cannot appear, as a King or Emperor, before the KING of Kings, when he sits as Judge of all the earth.

The next was a group of wise-looking persons. Their robes were lacking, and instead were jackets marked XIII., XIV., XV. On their feet was a loose lob-lolly, so out of place that much sighting and spelling was needed, but at length this much was deciphered: Co-st-tu-on. Standing apart was one with name written on his breast—Jeffries. He was there to deride that group. Ah, he said, I served a tyrant, but he was a King; do you hear, a *King;* but *you!* ha! ha! get away, get clear away.

After this there was the appearance at a great distance of something like billiard balls. What are they? Priests. What! so many of God's priests in this part of Hades. I am astonished. And if they were His, you might be: they are

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only the Pope's. And the assumption that should have kept them away is what brought them here; *i. e.*, infallibility. The impudent Tetzel trafficked in souls under authority of some *infallible* Pope. The fustian King who stood in his window and shot his unarmed and betrayed Protestant subjects basked, as it were, in the approval of some infallible Pope. The Waldenses, in mountain fastnesses, were hunted down by infallibility. They of whom the fiery poet sang:

> Avenge, oh God, thy slaughtered saints whose bones
> Lie scattered on the Alpine mountains cold,

were the victims of infallibility. The impious moral baboon, who entitled Mary the mother of *God*, must have doted on it. These wicked assumptions and the means of enforcement always correspond. Popery and the tootle rebellion are alike in many respects, but as compared with each other popery is a King; the other, upstart. I fear but few of either system of wrong will find the punishments of this place corrective instead of destructive.

Close by these stalwart fellows was a knot of soft-looking customers, who proved that the scientists, Herbert or Darwin, had some ground for theory when goslings had grown up into man-shape. They were begotten by government out of Br British religion, and postured over liturgies and millinery and intonings and eastward positions, and many like things.

At this point another wonder was brought to light. One here and there would drop away, like the helpless female negropholist kicked by the black ghost. Frenzied by this return for a scattering of paste jewels, she had gone aside, and was instantly drawn into the maelstrom of the second death, never to be waked, unless by the last trumpet. And it seemed that Hadiac life was prolonged, Africa-like, in idleness. A compound of the innumerable false religions of earth floated in the Hadiac ether, and sufficed for nutriment in that free land.

What dirty little effete pups are those? Pups, did you say? Well named. They were the Poodles of the South.

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Their ignominious minds were never moved by a noble thought or their hearts by a generous impulse. To put stumbling-blocks before the blind, or to torture the lame, was *wit* to their dirty souls. Acceptance of challenges to duels was necessary to them, because of innate poltroonery and fear of public opinion. They owned "lots" of negroes, and soon got sorry for seceding "before breakfast"—caring nothing whether "slavery" or secession was right or wrong. Their chat, if you could hear it, is but a repetition of their insignificant lives. One asks, Is not slavery right? Certainly, says his neighbor. Well, then, I owned fifty niggers, and it is wrong to keep me shut up here. And I owned five hundred, and it is mighty wrong to keep *me* here. At this the Son of earth asked his Celestial friend whether there were any higher counterparts to these, among *non*-owners of negroes. There surely is. Away off yonder, what seems a cloud on the horizon, is a regular clam-bake composed of non-owners of negroes. Between ownership or non-ownership and a detention on the punitory side of the gulf there is no necessary connection whatever.

What small group is that whose every lineament bears the stamp of murder? They were Southerners and, at one time, honorable Confederates; but, on local successes of the invaders, their hearts were changed to something inhuman, and they wore the Confederate uniform to cover acts of indiscriminate outlawry. They were far greater enemies to real Republicanism than the "crackers" of East Tennessee, who, through poverty and ignorance, were deluded into Lincolnitish slavery by a few tories and demagogues of that section.

I notice a smart sprinkling of negroes below us, and must ask whether there is a dark Abraham on the other side of the gulf whose bosom affords resting-place for any dark Lazarus of African earth. Yes, my friend. Humble in the scale of creation, and having worthily filled their slave relation, there are many who have escaped this den of abolitionists. Thank God, there is a land of pure delight from which the faithful

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negro is not excluded by act of creation or of redemption. In that better world they are transformed, *not* into equality with the purified sons and daughters of Adam, but into the extremest perfection of which their soul-material is susceptible.

Another phase of lost human nature appeared in the utter selfishness which reigned supreme. If some poor creature, caught in the whirl of opposing human currents, fell, and was trampled under foot, not more kindness was felt or shown than by a drove of buffaloes running with frightened speed over a disabled companion. But when it was rumored that the negroes in the extreme southern regions of Hell were to be enslaved, a bellow of negrophilism went up that shook the outer air. But the proposed enslavement and counter-bellowing proceeded not from any rational feeling for correlative interests. It was the outcome of blind selfishness on one side and gnawing envy on the other.

Just as this uproar was dying away there appeared a grave man walking with thoughtful brow, as much as to say, when I ope' my mouth let no dog bark. He has got on a little sod slightly apart from the herd—who can he be? That is a "democrat" without democracy enough to face the men of '76 or '89. He speaks. Walking down, he says, This is an in-dis-sol-uble of in-de-struck-table . Strange, there are two words lacking, and if supplied would be without right meanings.

Over there you may see a New England literary man who dabbled some in politics, *alias* sectional meanness. He was fine-looking, intellectual, and has sense enough left to realize his situation with bitterest anguish. He now thinks exchanging other people's negroes for a tariff is not the whole world, and yet it reminds him of a gain and loss, in parable, in parable.

Hold! Are these imps, that look like crows flying with a "polluted rag" in their bills? Seems to be printing on it. Why, that is *it*, the only, that got started late in the cen-

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turies. I will read you what was on that thing as forced over the homes, the liberties, and the lives of the Confederates.

I. Hear, oh Tootles : the Lord thy God is another God.

II. Keep thyself mummied up in every form of infidelity and cheap religion so as to free thy mind and heart and soul from the Tyrant of the universe.

III. Think well on the substance ; *we* are the substance ; God is but a shadow of the universe.

IV. Remember the Sabbath to attend theatrical *churches* —and other places.

V. Honor the parentage of Chinese, Indians, Negroes. Perchance they may exchange with thee.

VI. Kill none except thine enemies, such as *secesh.*

VII. Do not commit adultery : abolish marriage rather, and convert the *union* into an African Utah.

VIII. Do not steal : just start a No-War or a Waw, and take what you want.

IX. Do not bear false witness: only be loyal, and any lie will be consecrated.

X. Thou shalt not covet thy neighbor's house, field, man-slave, maid-slave, ox, ass, or *anything that is thy neighbor's :* to prevent barbarism, let your neighbor own nothing, and then you are sure not to covet anything that is his.

As this disgusting object went out of sight, flopping about in sympathy with the crowd below, there arose a little tempest of jibes and retorts. One shouts, If atonement is universal, why are you here ? Show me your infants damned by original sin. Show me your universalized infants. I saw none in Heaven. Ha ! ha ! did you think you were in heaven ? No wonder you saw none ; you never even saw the gates. It is through such ignorant jackanapes as you that this side of the gulf is so crowded. And are you one of the jackanapes' victims ? Guess not. I might stand much, but to be misled by such as you would be the last straw on the back of humility—where now is your free will—too much equality here

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—going to get out of this—worse than that nigger boarding-house, the U. S.!

Hello, I thought that trotter was my Br. horse, but on closer look it must be Balaam's talker. No; this is another species. He can be seen almost any time perambulating around to abolition tussocks. He can tell what he did *not* know of the Constitution and the Bible in three minutes; but can praise Grant from whom all blessings flow, until some swirl of the human stream floats him off. Had he been present when the prophet was awed by the grand sight in the Temple, exclaiming, Woe is me for I am a man of unclean lips, and I dwell among a people of unclean lips! this one would merely have pointed his ears and brayed.

There is a character for your study. Through grossness of flesh he is quite dead to spirituality, but is much disturbed by the portents on every side. He wants reform, and is speaking to the changing crowd: My friends, I always have been for freedom, and if my advice had been followed this place would be thinly inhabited. This comes of your prating godliness; this comes of binding up in marriage, and baptizing children, and pestering mankind with catechisms and gospels and churches. I tell you, if the Revolution had made the United States free like the Turks, with no spontaneous government except the one at Washington, there never would have been a rebellion by these Southerners. You hear me?

Yonder is one who rises up and says something, and then dives like a duck. Don't you know him? Never. Well, he is the one that, they say, stole the presidency; and he thinks the epithet *thief* is still whizzing by like a missile, and he ducks himself to dodge it.

It appeared, moreover, that there was a sort of clothing, not woven by deft females or run through any of Arkwright's inventions, but an incongruous patchwork of each one's works mixed in with official justification (the perfect type, the seamless coat, worn only by children of faith), and that each one

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was the maker of his own covering, varying in material and color.

Looking to one side, an aristocratic garden was now discovered, over which the mob had not yet broken. Here were numbers of grandees, for the most part in flimsy attire, for their recognizable "works" had been rather scattering. Right through the most exclusive of this exclusion, three most notable figures were proudly stepping along in military style, conversing on the history and fate of the WORLD. Behind them was an uncertain object, sometimes bluish, then rather greenish, and again somewhat blackish. He followed leisurely, claiming recognition. Stop, I am a great General, too. At length the three face around. Who is this? says Cæsar. Death of angels! exclaims Napoleon, I believe he is one of the American *canaille* that had the audacity to be compared——. Upon this, Cæsar, with haughty Roman politeness, requests the honor of having his sandal fastened by the American. There is luck in condescension. Alexander looks as if he would exchange his unconquered worlds for a goblet of wine. Of such is war!

Near this privileged spot, and ominously closing the space between, came a man boiling with fury, followed by a riffraff mostly of waw-made brethren and *sovereigns*, who were poking fun; but the man disdained to notice the rabble at his heels. If a chandler had been near he might have solidified the oaths into luminous material. He was, perhaps, the very one who cried out from Manassas' ground, in the agonies of death, "What is all this about?" Whether he cried to Lincoln, to Davis, or to God, shall be left to inference from his words. Listen to him: Have we all died and come to this place (Yah, yah! from the riffraff) to make fame for a few abominable gas-bags—Yah, yah!—to show to the world that Congress was nothing but a slough of liars—Yah, yah!—when they said we had only to fight rebels and bring back the States with all their dignity?—Yah, yah! Have we come here in order that a foul herd of British-fed swine—Yah, yah!—should root up the

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trees of independence planted by our fathers of Seventy-six —Yah, yah !—while a still more loathsome herd of reconstruction hogs should wallow and spread their filth in the federal paradise set out by our glorious patriots of Eighty-nine ?—Yah, yah ! Oh, that I could live again to co-operate with our honorable antagonists, for the alone purpose of killing the abolition dogs—Yah, yah !—the infamous liars, fools, and murderers—Yah, yah !—who were the cause of secession by spitting on the Constitution—Yah, yah !—if I could but return and take part in drenching the North with the viperous blood of the entire no-souled covenant-breakers—Yah, yah !—I would feel some compensation for my lost existence ; for I fear that I am forever lost ; I would come back here and sleep the unending sleep as a willing sacrifice, and the only remaining one in my power, to the justice of the great God.—Yah, yah, yah, yah ! *

Far away from this tumult stood one in all the glory and strength of manhood, and beside him was his fair and lovely young bride. And he was pouring into her willing ears the oft-repeated story of earthly love ; and as he was saying, Priestess of my soul, without thee I care nothing for the world or for God, there flew between them the embodiment of malign and anticipatory retribution; and lo! a swift change into two old, soul-shriveled creatures, regardless of physical or spiritual *differentia* between the male and female, and of every being except self.

What pretty fellow is that with his dandy top-knot ? That is one of the sort spoken of, Ephesians of the old church, who invade houses in fraud of father or husband ; and his captives

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* The General who claimed rank with the three greatest Captains recorded in History is a *composite* of Tootleism, not an individual. No-history keeps in mind that the democratic leaders (and, probably, most of the soldiery) would have conducted the contest, precipitated by the election of a negroistic President, according to the rules of civilized warfare. And there is as much difference between soldiers and bummers in "peace" as there was in "war."

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are laden with—feathers, led away with divers—freedoms. He is about to speak. Fellow citizens, this is a *naa*tion, also *the* union, too. I despise this re-opening of agitations. After we fairly whipped the rebels, they kept us in continual fear. Men who were so rash as to begin a fight against the fine sentiment of *Christendom* with shot-guns will never do to trust. After we settled their hash by the negro ballot, they turned our honesty against ourselves. And unless we declare independence of the past, good men will have to answer for all the acts of past life. Do you take yours straight or in punch ?

There, on a high point, was a man evidently of superior mental order, high-strung nerves, noble front-brain ; none of your misshapen imbeciles. He was plunged into profoundest thought. God ! God ! without a beginning, without a beginning ! *Impossible.* Ah, I have it—protoplasm. Opposite was another of even higher intellectuality than himself. He heard these words, and, looking gravely across, corrected the modern philosopher as follows : "Black-winged night laid a wind egg whence lovely Eros, with golden pinions, soared aloft, and then gave birth to all things." At this, the angel, with inexpressible solemnity, warned the son of earth that the persistent attempt to comprehend the Self-Existent BEING, whether by archangel or by man, and to proclaim that here, in this infinity of deepest gloom, or in this ineffable brightness, or in this eternity of Eternities, God had His beginning, must finally plunge the mind into insanity. All, therefore, from the greatest to the least, must lay aside the deepest reasoning and the most soaring imagination, and be sincerely thankful for a simple act of faith : believe that He IS.

Who is that digging in the ground ? He is one of the reliers upon innate immortality to straighten everything. He recalls what was said about burying a grain of wheat, and he reasons thus : I am not entirely myself until my body is resurrected. Well, if resurrected once why not again ? And why not a series, until absolute purity is attained ? He mis-

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takes the tenor of Scripture. Paul did not say that death is a natural seed sower, and that the body, dissolved into its own earth, evolves heat and moisture for its perpetuation, just as a grain of wheat dies or is dissolved in the earth in the process of a natural renewal. He was proving by analogy that God's power was as great in redemption as in nature. If Adam had retained integrity, renewal of life would probably be by some natural process. That ground digger does not know that man's resurrection depends solely on the pledge of Omnipotence to the Son; and although he has passed through the scenes of the first death, he does not believe that life can be extinguished by the second death.

I have been looking in every direction for water but can see none, and this reminds: are any of the deluge-destroyed now in existence? I think not; nor will they ever be. That was their judgment-day. Noah did not warn that the world would be destroyed by fire but by water, and they laughed him to scorn. Therefore the threatened judgment was executed at the end of one hundred and twenty years. The men of the last days were warned for many centuries that the World (the earth and atmosphere) would some day be dissolved by fire. But they pointed to the progress of science and art, and to the uniform laws of nature, and some of them twisted their visages with the scornful sneer, Where is the promise of his coming? But he did come in the commission to Noah, and judgment was executed upon a corrupt world. When he comes again judgment will be by fire. The few saved in the first judgment were in the Ark, floating over the agencies of destruction for about three hundred days. The saved in the second are caught up into the clouds above the flames of a burning world. And as the first destroyed only human beings, and was of comparatively short duration, the second will sweep away all condemned human life, together with the fallen angel and his hosts.

This is fearful to think of. Let me ask one more question. We now understand the difference between the two worlds;

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the one the *Kosmos* the material fabric, *God's* world, one of the creations by the attributed Deity, never to be destroyed unless He loses his own powers; the other the *aions*, the comparatively short spaces between the fall of man and the final judgment. We see what destruction means as applied to the Kosmos by flood; and in analogy, by fire—a purifying and not a total destruction of the rock-ribbed earth. Now suppose the Almighty frames a New World out of the elemental heavens and earth after subjection to fire. And suppose He then resurrects the countless myriads engulfed by flood and fire, and commissions his greatest saints to revisit the scene and make the LAST gospel offer. No Satan in the wide world, either as snake or angel of light, to act as adversary, would not these mental giants, these scientists, yea, would not *all* drink in the glad tidings with joy unutterable? And would not the glorious King of angels and of man render more illustrious his resplendent Sovereignty by rescuing myriads of weak human abolishers, and placing them among the redeemed from Satanic slavery, thus demonstrating in most signal manner His Omnipotence to save?

My human friend, the failure never has been in Omnipotence, and I am not surprised at the impassioned feeling arising from the thoughts of these solemn realities. Listen to me. If the subjects of the second death should again be resurrected, material conditions of life would still prevail, similar desires, similar delusions. They would not believe that the *last* offer of mercy had come; would soon, as when in the flesh, sink to the level of the new life-material, whatever that might be; and finally kill the benefactors sent from the king, to be free of all such forever. As in former life, they would not reverence prophet, Son, or offer of mercy. Do you see that man yonder? That is Dives. Mammon was his priest; and punishment, instead of softening him to the plastic state of obedient childhood, only hardens him to the new condition. The Scriptures speak of the unjust *having been* punished in this Hades, and prior to judgment. So you

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can understand that everything consistent with SEPARATE life between God and his creatures has already been done. There is an illustration of my ideas in that man over there, praying, praying, although deaf to Moses and Christ, and unrepentant of the deeds done in the body. He looks up and repeats, "I was sick and in prison and ye ministered not to me." You see, he was one of many deluded into "ministering" lead to masters to open the way for visiting the Christ who was supposed to be sick and in prison in the persons of negro bondmen. He got mixed in with demagogues who cared nothing for Christ but much for the negro as a kind guide to office; and was led into using abolition means for compassing, what seemed to him, Christian ends. His prayers are as useless here as when he was in the wake of Lincoln's army.

At this time there was a subsidence of the dark waves of humanity into some degree of order. Men began to form groups, discussing what ought to be done for the general good. Some called for Cæsar to found the universal republic. Others, obtuse to the implied sarcasm, scouted this; and pointing to the U. S. for decisive proof, said the human race could only be ruled by absolutism; and be diverted, like bad children, with the bauble of glory; and of course Napoleon was the survival of the fittest. Others thought civilization the thing, but were positive that the old ten commandments should be *re*-enacted for the benefit of certain superstitious, but, on the whole, good citizens, who favored putting God somewhere among voters, somewhat like a policeman, to help keep order. Only one fellow was heard to quaver out something about the good old Constitution. It was curious to see the coming together of seeming opposites. There is garish equality when the high-law intolerants came into *rapport* with those negro drivers who were justifiable in holding the inferior race as slaves; but who, ignoring the rights belonging even to slaves, gave all the despotism to the negro, and took all the benefits to themselves. They are seen to be members of the one "union." Put the intolerants of

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Christ's law into the negro tyrant's place, and the latter in the place of the intolerants, and either way the bill is filled. Others thought the time had come again for roasting human sacrifices to appease a *malevolent* God.

Wearied and oppressed with the painful scenes, the Son of earth was looking around to locate the petty heroes and statesmen and conquerors who had strutted their brief hour before death had claimed them as its own, and whose exit had at least drawn the tribute of fulsome eulogies, marble shafts, or strewn flowers, when suddenly there appeared at a vast distance a lambent flame coming onward with incredible speed; and as the angelic messenger who bore it glided on, the Divine proclamation was heard throughout the immense empire of Hell: *Praise God, all ye his* SLAVES, *and ye that fear him, both small and great.* As the Archangel sped on with his commission, every voice was hushed, all motion ceased, the loud tumult was stilled, and every eye was fixed on the vanishing brightness. Then the angel said: "Up, let us leave this place. That proclamation," said he, "that crashes through these regions like near peals of thunder, is monitory, and the response in this black and sullen and dismal world is in wonderful contrast with the glad shout among the hosts in the bright world above, which rolls harmonious through the mighty throng, 'Alleluia, for the Lord God, the Omnipotent, reigneth.'" This monition of the Angel is to be repeated three times, and then comes the end. You heard the first and witnessd the effect. After the appointed interval the same proclamation will be made, and then, instead of profound silence, Hell will be stirred with uproar and scorn. At the third, the blasphemy among the *free* will be indescribable. By common impulse a rush is made toward a city, said to be accessible to invasion, where it is understood a slave-holder is to found his kingdom. But in that movement, as the mass of iniquity surges, as they suppose, to the destruction of the holy city, in a moment, in the twinkling of an eye, from every direction, the globe-encircling electricity, as if instinct with

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life, falls from heaven to earth; the rebel angels disappear; the souls of mankind, remanded by fiat of the Almighty to the bodies to which they belong, will then sleep in death as though the breath had just left the body. Storms of electricity will rage, gradually eliminating the sea from the Kosmos, and amid these tremendous upheavals of nature the sleepers in the dust of their earthy creation will be awakened by an irresistible power; for the awful sound of the trump of God will be in their ears, and they will then know that this is the summons to the last judgment.

Fly back to earth!

The millennium is about to come down. This is so plain that he who runs may read. It is as clear as that night through which Pharaoh could look and see his men drowning in the Red Sea. Behold Europe. See the millions of lambs with iron collars, feeding in peaceful pastures and kept with enough fat on to be in condition, at a word, to tear each other with grape and lead. Look at the U. S., at the sovereign-subjects or the subject-sovereigns—but no: pass over this Moloch. And this is plain: if the millennium is to come, as snow falls around the poles or rain in the tropics, it may fall any day.

What assemblage is this? The heralds in gorgeous uniforms are clearing the streets; flags, the emblems of powers more than a thousand years regnant, are waving from battlements; the organ is pouring out an anthem in tones tremulous and solemn, as though inspired from some far-off world of enchanted mystery; the Emperors and Kings are moving to their respective places; and every circumstance attests the dignity and importance of the assemblage. These are the proud monarchs of Europe! and they, with their most trusted statesmen, are met together to discuss questions of high import, and to settle policies that, humanly speaking, will fix the destiny of the world.

To concentrate as much as possible, the subject-matter before the Convention will be presented as a debate chiefly be-

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tween two English-speaking statesmen. Several points are supposed to be immediately settled. For example, as to boundaries, the monarchs have agreed that the various provinces whose nationality has been contingent upon wars heretofore waged, shall be free to join themselves to the power most acceptable to each : *e. g.*, that Alsace or Lorraine should decide, by a vote of the intelligent male population, whether to be a constituent part of France or of Germany ; that Venetia should elect between Italy and Austria, her territory being co-terminous between these powers ; and that this principle should govern territorial disputes in the future. The great subjects for consideration are, the universality of MONARCHICAL government ; the federation and consequent disarmament of ALL nations ; the reduction, and, if possible, the extinction of taxation ; and the humane and religious education of RACES inferior by the act of creation. Beaconfire has the floor.

BEACONFIRE.—Monarchs, I rise before this august assemblage for the purpose, at present, of simple statement. It is apparent that the world is governed too much or too little ; and, in either case, wrongly. The obvious support to this statement is the fact that Europe is an armed camp ; or, I should say, armed camps, which may be instantly mobilized by the respective governments into hostile armies. As to the United States, which has almost gone into apoplexy in vaunting *free* government, we all know what are the facts. Although no standing army is kept up, the combatants in the late struggle for supremacy of one section over the other numbered on both sides more than three millions of men. As a necessary corollary, your Majesties, to this state of things, a rate of taxation is imposed by every kingdom, crushing to our middle classes and ruinous to that large number who, by the exigencies of society, are life-long workers, and who have no means of living except their own muscles.

STONEGLAD.—Monarchs, I understand that this is to be a free discussion. I shall not except to Lord Beaconfire's state-

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ment, unless he asserts as a fact that the late struggle in the U. S. was for supremacy of one section over another. It soared far higher than that. My soul throbbed with sympathy as I contemplated that flag moving on, inch by inch; every foot of soil gained to be devoted to *liberty*. I shall not say it was gained from *rebels*. As a general rule I do not approve of war, but when it dons the toga of freedom, as in the loyal union, it does seem a blessing of Providence in disguise.

BEACONFIRE.—As I shall propose, your Majesties, the very system of union for the quiet and peace of every kingdom in Christendom which has been lost and abolished among the Babylonish creatures to whom he alludes, I beg to remark that the Rt. Hon. Gentleman has soared off on the wings of freedom prematurely. I have no doubt he takes war as a blessing in disguise, especially when the soldiery of our Queen are thwarted by Ministers in devoting certain wild barbarians in Asia to *British* union and liberty (emphasized with stinging sarcasm). It is evident that the Hon. Gentleman will lean in this discussion upon his Yankee friends, and——

STONEGLAD.—I denounce this as false. I am no Yankee in this debate. (Murmurs through the assembly at the discourteous epithet and interruption.)

BEACONFIRE.—Resuming: Be gentle with my impulsive friend. He has momentarily forgotten himself, and thinks he is in *the* Congress. I shall now proceed to the subject-matter, and come at once to slavery as connected with human government. And first, there is nothing in ultimate causation that *necessitates* government in any of the forms which it has assumed in ancient or modern times. Government of human origin is necessary only through neglect or contempt of Divine government, which was instituted on man's fall, and is bound ultimately to prevail over the world. I shall propose therefore to simplify government, to do away with the error that mankind must be bound in allegiance in order to receive protection. This is really a Nimrod irrup-

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tion into the higher kingdom; and these ideas of allegiance have been seized on to furnish protection to malrulers in every age. We can get an idea of what government ought to be, from the Mosaic dispensation. Then its object for conserving society was to begin early to weed out scrubs as soon as abolition nature began to show horns, not waiting for overt acts against society at large, but for rebellion against the *parents,* who were commanded to bring out the young glutton and drunkard, to be exterminated in the presence of the elders of the people. And if such weeding could be effectual and universal, the occupation of kings and presidents would be gone; and this theory of a contract which effectually ties the subject but leaves the other end of the halter extremely loose about sovereigns' necks would be found at fault. Thus the money now *wasted* on government would be saved. And not only saved but turned into a new channel, the initial means of doing away with extreme poverty, and for diffusion of solid education among the masses of our race, bound down under drunkenness, debauchery, and consequent degeneracy. Thus the abjects of civilized governments may be taught to look up; to respect themselves as fit for immortality; to begin to save what is spent on destructive indulgencies; lifting themselves and families out of the debasements of soul-destroying animalism. Many of our race are *born,* if I may use the expression, in the suburbs of Hell; and if government is anywise responsible for their degradation, its users and supporters will have a bad time hereafter.

STONEGLAD.—Monarchs, I am struck almost dumb with astonishment. I expected nothing less from my distinguished coadjutor than a statesmanlike speech, but am puzzled whether or not to move your Majesties for leave to build a pulpit in the assembly for a preacher. (Monarchical Frenchman, in low voice: I believe he is one preacher of righteousness.) But I must think that this metaphysical speculation, whether right or wrong in ultimate conclusion, is wholly impracticable in real life. The freest people in the world, at

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least they seem to be so, are extremely practical when it comes to allegiance. The gentleman started out to assert universal monarchy, and it seems to me the fire of his battery is about to melt all government. I suppose the monarchs are to be supported by taxation.

BEACONFIRE.—All in good time. The changes I have proposed are radical in favor of working-men, and without robbing any class. But before unfolding plans for general disarmament, as against each other, and the creation of a federal force sufficient for regulation of inferior races and for the abolishment of outlawed despotisms, I shall revert to these races, and particularly to the African. On taking up an American history, almost the first thing is the picture of grim Puritans burning up an Indian village and butchering the red occupants of the wigwams, probably as simpletons for shooting at their enemies with bows and arrows instead of muskets. And perhaps a few pages on is the picture of Quaker Penn, a very amiable importation through the Indian Custom House, in big hat and broad skirts, making a "treaty" with children of the forest, and gaining a foothold for pale-faces by strategy rather than by arms. And the result is, that the red man, driven back "inch by inch" towards the Rocky Mountains, is about as far from his land, exchanged for a few baubles with the peaceable Quaker, as from that taken forcibly by the practical colonists of New England. And perhaps this is the reason of the rebound—the complete reaction—and explains the frantic desire to atone for the *forefathers* by killing Southerners, so that the world might stand on tiptoe and watch how the sons of the progenitors would (not) drive off the blacks, as the latest piety took more kindly to the one color than to the other. I think the word that describes these worthies is, negrophile, and may be worth a definition to the assembly: one who loves the negro as the preordained medium of growing fat on the punishment of "rebels." Monarchs, we are beginning to suffer the reaction of abolitionism among ourselves; and I feel

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ashamed that our government, while keeping up an army that has been sent to shoot negroes in Africa, should have been so mean as to fall back, before the bullying of apostates, to their own system, and should have suspended recognition not on the *right* but the *result*, and then delude ourselves with the idea that a payment of money would cancel our degradation. The more I reflect the more am I convinced that the world cannot remain *part monarchical and part democratic*. When this *dementia* about independence and self-government and so forth is trampled into dust, reason will return; and the semi-idiots who think it a matter of religion to believe that the negro and white man descended from the same pair will subscribe for primers on anthropology, and the benighted Gentile Rabbies who represent Moses as hazarding any such assertion will begin to study their Bibles anew. Instead of following the equalizers and recognizing such creatures as public enemies to be driven off from their soil, or cheated out of it by "treaty," I affirm that the aborigines of African jungles and of tropical climates must be put to work; because the general good or *monarchical republicanism* needs animates of the soil who can work under a blazing sun without detriment to health, to provide the raw material of the tropics to be distributed by free trade to our subjects throughout the world; thus furnishing steady remunerative employment to the more refined and skillful of our industrial classes. I shall offer to this Convention a humane anti-equal anti-abolition *slave code* by which our subjects in hot climates will be able to bring these otherwise useless products of African earth into the educational influence of industry, without which true religion is impossible; and the necessity for a declaration of war against the U. S. being probable, we shall offer that code, in advance, to the Southern people.

STONEGLAD.—Declaration of war! why this is to be a convention of surprises. Take care, or you may stir up a den of lions, tigers, and hyenas. Some of us have already tried those peoples, or nation, or republic, or whatever you call them. I

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shall reserve myself to see where the Rt. Hon. Gentleman will land.

BEACONFIRE.—I intend to land upon a new governmental foundation. As far as possible, taxation is to be abolished; and to this end I suggest that our Monarchs and the Judiciary be supported from estates set apart, the income from which will serve the purposes of royalty without the criminal flummery of the present system, and government shall be severely restricted to its legitimate objects. Cæsar has grown too big. When brought to modest proportions we will render to him what is *his*. No contempt of Divine law will be allowed under pretense of religious freedom, such as popery, Mormonism, negro equality, and so on. Connection between church and state will be tolerated no longer. Neither do we propose to do away with allegiance. Men must be so bound, but the obligation must proceed from the Most High. Look at that mixture of paganish monarchy and civilized government; that *thing* which bloats its inhabitants into sovereigns when independence for self is the object, and then reduces a section of "sovereigns," who would not submit to their invasions upon the constitution (as they style the fraud), to the degradation of *subjects*. Such an instrument may be a definer of crimes for that people, but I here denounce it and brand it *fraud*, as against the lawful constitutional government from which they all seceded. True allegiance must rise above any pretended contract, and be placed in the divine law. Be subject to the civil magistracy, is *not* a Divine indorsement of tyrants. When the magistracy shall be restricted to the duty of mashing abolitionism, then protection is a mere incident: *i. e.*, scoundrels will, as fast as they appear, be seized and handed over to the judiciary, to be tried and executed according to law. And much of this "protection" will conduce to the benefit of females. These will be protected against the papacy; for this whole system is to be brushed out of civil government, and the Pope and his priests will not be allowed to debauch the minds of females with superstition and then inveigle

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them into nunneries, any more than a Mormon shall seal a parcel to himself, or a reconstruing "law" shall open the way to African mongrelism. By this means whatever is false shall have no leverage in civil government for peculations upon the ignorance or depravity of man. Instead of upturning everything, thrones will be solidified, and monarchs will share with subjects the security of that time when every aggregation will live under its own vine and fig-tree. Your majesties have now only to form a Federal Union for the above purposes, to be executed by a federal government, and the work is accomplished.

STONEGLAD.—The gentleman is still following the U. S. model. Does he not know that the States formed just such a union and corresponding government? Besides, I do not see that the work is accomplished.

BEACONFIRE.—One might lay off a parcel of cattle pens and call them states; but men of honor, probity, integrity, constitute States. The honorable gentleman must allow me to say, if our Kings and Emperors form this compact the result will be a *federation*, and if the federation shall go to pieces hereafter, it will do so in consonance with federal principle. There will be no orgies of blood over the secession of any kingdom. But we shall improve upon this. Our Confederacy shall be made self-sustaining. For instance, if fanatics should, under plea of free conscience or any other pretense, break the compact by using it to force some form of religion, or total abstinence from fermented liquors, or to force any other sumptuary virtue, or to *free* any inferior race held in legal bondage wherever such bondage may be authorized in our dominions, then the confederated powers should move to support the compact, not the fanatics. No Kingdom, then, could ever have cause for seceding. As to the working of the system in the U. S., one might as well attempt to account for the actions of diverse beasts, in different pens, champing and chafing at limits. The only thing proved is this: MAN IS INCAPABLE OF SELF-GOVERNMENT. Their independ-

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ence was a fraud *ab initio*, and of course their union could be no better. No wonder that fourteen of the "States" soon showed their innate character by annulling the Constitution. The injured parties had the remedy in secession; but upon its exercise, these very "States" were foremost in bellowing for coercion. If the contest that followed had been narrowed to a fight between the covenant-breakers on the one side and the Confederates on the other, the former, before many *sixty days* had passed, would have been champing to get as far back as possible from Confederate soil. But here comes in the further proof that man is incapable of self-goverment. Instead of letting the Lincolnites meet their doom, those others, *democrats*, I believe they style themselves, who could not abide British union, doubled themselves under the yoke to force their union upon the Confederates, and the whole mass settled down at once to a common level of "republican" barbarism. Which of the two parties in barbarism does my honorable friend especially indorse? But it matters not. We intend to wipe out the whole lot. And, your Majesties, we shall be proud and happy to offer terms to the acceptance of the Southern people which will effect deliverance from the political association now forced upon them. We shall act, of course, in this matter in a manner worthy of Kings. Notice of the intention to restore universal monarchy will first be given to all nations. The U. S., as secession rebels from Great Britain, will have sixty days in which to retire to their respective monarchical homes. If the arms of rebellion are not grounded in that time, the Confederated Powers of Europe will crush the sham republic like an egg-shell. If attempt is made to put cruisers on the high seas, as privateers, they will be declared *pirates*, and hung as fast as captured. Within ninety days the ocean will be free of the gridiron.

Great Britain furnishes all the regular land forces, with her entire navy.

The German Empire furnishes a million soldiers, if needed.

Italy, five hundred thousand, and entire navy.

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Austria, five hundred thousand, and entire navy.

Denmark and the Northern Kingdoms, *oodles* of fighters.

Spain, at least a million of men, *and all the bulls in the Kingdom*.

France, speak out, France. Monsieurs the monarchs, France will wait one leetle minute to see the new foundation.

Switzerland does the same.

Turkey! Turkey is to be cut up. There is no difference substantially between Turkey and the U. S. Each relies upon the sword for propagation of its fanaticisms.

MELIKOFF.—Monarchs, when Hon. Mr. Seward was ringing his little bell for the supposed instruction of his supposed negroish lackey, who was amusing himself at the court of the great Slabsides, who was, I might say, our American Peter the Great, he leaned with much affection upon the bosom of the proud Czar of all the Russias; and it may seem quite ungrateful to contribute towards abolishing the only *Nation* that ever saw the least good in us. But in my place near the Emperor, my master, I have lately become a target for one-eyed Jews and cross-eyed Nihilists, and his majesty's life is unendurable. Almost anything then for a change. And especially when it comes to cutting up Turkey, you may set us down for at least a million (applause), and union, too, if you like.

At this stage of the Convention there arose a babel of strange sounds, a compound of hisses and roars, all apparently issuing from a number of tongues, yet making a jarring, nerve-torturing unison; and the materialized phantom that once appeared to the vision of the prophet, stood revealed. There it was, the mystical Beast, with its seven heads and ten horns, carrying the Harlot, the very mother of harlots and abominations of earth. In that hag, who Protestants are sure typifies the Church of Rome, was found the blood of prophets and saints, *and of all who were slain upon the earth.* But there be those who are certain her hag-like nature is as conspicuous in Tootledom as in Rome. There stood the

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horrid object, with no apparent intent save to manifest herself as the shadow of the cæsaric Beast.

BEACONFIRE.—Monarchs, the presence of this monster who is the embodiment of all that is hateful in slavery in its unheavenly form—humanity aping God and appearing in this hideous shape, the harlot church sitting upon the Governmental Beast, the whole apparently one in identity and yet the harlot separate, and liable in a moment to be hurled into the abyss—it behooves us to act with caution. I take up the Book and read: Behold a virgin shall conceive and bear a son. Now, in paternity, this son must be divine; in maternity, distinctly human. From his mother was to be derived flesh and bones, blood and nervous system, and whatever pertained to the mental and corporeal nature of Adam. Now when I consider that the mother of the Messiah must be a woman of the purest blood, that it is impossible to think of her except as one of the noblest of women, not absorbed in gewgaws or jigging around in frivolity, but modest, pious, and faithful; and when it is further certain that if one of these civil right miscegenists had appeared in those days, legislating to vitiate the blood-purity of Jewish females, he would have had, under command of Jehovah, his fool brains scattered on the ground, our ideas of race distinction seem thoroughly just. Then I reflect upon what may be termed the civilized substitute for the Bible, and find it summed as follows: No *slave* can be a *Christian*. As a Jew I have nothing to say to this, but so far as it attacks Jehovah's reign in the former ages, it is the veriest drivel. Analyze further, and it remains nothing but silly gabble. For, if isolated instances of the abuse of the relation between master and negro slave justify universal abolition by outlawed means, abuses of the *other* relations would justify similar procedure, to the universal disruption of society as it exists *everywhere*. The convention therefore will not be surprised if I adhere to Isaiah, who was a prophet under inspiration of a God who did not let himself down to the *very* simple expedient of "equality" as

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the cure for sins and crimes; and that I should repudiate, in behalf of the negro, the rickety temple which his officious friends are so venomously constructing for his Dagon-given freedom. Ultimate extermination of the race, Indian fashion, is the natural result, whether contemplated or not by the venomous enforcers of freedom and equality. And we must protect the negro from these rabid negrophiles; and he must be made useful there, in the revolted U. S. (and in Africa), in our great monarchical federation which will prevail *over the globe.* Our white laborers in the temperate and frigid zones will go on with what is termed free labor, but which is more accurately described as wages slavery. I mean by this that our enlightened social compact capitalizes the laborer, who is the *vital* part of the machinery of society; and, if he is not skilled in some art or science, we will say this small fraction of the immense machine is worth £200 sterling. If he can, by hiring from one to another, get as much as four per cent. interest on his capitalized value he may barely live and support a small family; if less, he begins to starve; if more, he has his little surplus. The freedom in this lies in going where he may think best; the slavery, in sheer compulsion of laboring somewhere and continuously. Our negro laborers will need *ownership* to protect them against the flood of hostile immigration that will pour into the cotton region of the South, and to overcome his natural *inertia* in hotter climates. And this we style protective slavery. Here there is no dribbling out of wages, but there is a life-investment in the working capacity of an inferior race; with the proviso in our code that, while the slave will owe his services, the master will be bound to treat him with humanity, even in punishment, if that should be necessary. The master will also be bound to afford free access to religious instruction, and to impart, when capacity admits, *lettered* means of acquiring knowledge, and especially of reading the Bible, in which he will be consoled to find the plan of protective slavery set forth in its noblest form, cheering the toiler through a few short

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years of trial with promise of a better life beyond the grave. The race basis of protective slavery is found by running the line of capacity through the white race and taking the average, and running the same through the negro for his average. It will be found that inequality in productive industry is as permanent as that of race, and all the fools in the world cannot invent a *law* which will abolish *facts*. The two systems, working in harmony with climate and with each other, will serve as mutual supports. Armies disbanded, except such police force as may be necessary for towns and cities; taxation brought low; every sort of dead-heading, such as priests brigands, etc., ended, and all usefully employed; grain and the various supports of animal life, as well as fabrics for clothing, cheapened by skillful tillage; vast projects of engineering skill continually unfolding and subduing savage wilds; commerce effecting exchanges by free trade in all parts of our dominions, the perilous strikes and enmity between labor and capital will be done away with. Our monarchical flag, the symbol of *federal union* between all kingdoms, and of regulated liberty and universal peace, will float over all mankind, and a grand concert of true religion will rise like incense to heaven. The abolition Beast, from its Romish head to its U. S. tail, and its pretended heaven-born rider shall disappear, as Babylon, in whose ruins no sound of music, no clang of industry, no succession of life shall ever again be known. Then the pure woman, the true church, the bride, the counterpart of the Messiah, like to the first woman who was taken out of man before his fall, will shine in glorious beauty.

At this point in the proceedings the Convention was thrown into intense excitement, some amused, some astonished, some indignant; and the confusion was greater from the impossibility of ascertaining the cause. The populace outside were in commotion from some strange intelligence circulating among them, and the wildest rumors spread through the hall. At length a story gathered consistence that the *tootle ghost*, alarmed, probably, at the assembly's voting such overwhelm-

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ing armaments, threatening his beloved country where he had so easily played the second-hand tyrant, was about to appear to enter the protest of one Monroe, and recite some verses by a Mr. Thomas Jefferson, for the delectation of crowned heads —to salute the Convention, so to speak, like Mr. Livingstone's fellow in the jungles of Africa. Every one was asking his neighbor what it all meant, when a singing through the nose was heard, first here, then there, though the thing itself was invisible. The monarchs were about to be treated to such choice scraps as, *He* has ravaged our *c-o-a-s-t-s*, etc ; but one of the heralds, foreseeing a rehash of Boston against Richmond and not of Richmond against Boston, cried out, "The grand army of invasion has lost its soul and don't know where to find it!" "*I* know," sung the ghost, and instantly vanished.

STONEGLAD.—Monarchs, it devolves upon me to close this high debate. Much of this discussion has hinged upon the fierce conflict in the U. S., but this is germane to the proposition for the establishment of *universal monarchy*. I must now explain that my sympathy for the "union" was subordinate to that for the blacks, who I was induced to believe were grossly oppressed, and solely on account of color. But I must acknowledge my convictions are much shaken. If the Constitution of Eighty-nine was the result of agreement between Independencies, the Southern States, the agreement being violated, had a perfect right to secede ; and the coalition of the two parties at the North in the use of force amounts to usurpation. In such inversed revolution, what their Declaration said and what it did not say is alike immaterial ; and the sooner they make restitution for wrongs committed, as far as possible, the better for them as a Nation. If the negro *is* creatively inferior, then he ought to be treated as inferior ; and the Nation that freed him *for the union* is bound to replace him as a slave or pay for him, the *union* being restored. If Adam has to own him as a *child*, his inferiority can be accounted for only upon the supposition of some

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dark offense against the Almighty which reacted upon him *physically*, and which should be a warning of what may happen to ourselves hereafter. Turning him into a "sovereign" is a farce which the actors may have to repeat in regions below. It is one with which I have never had the least sympathy. In either case, then, the negro must disappear out of politics; the principles which founded that government must reassert themselves; those adjacent nations that have *de-raced* themselves by legalizing miscegenation, will fall before the reorganized Union; and Mexico, Cuba, and South America will ultimately be controlled by the English-speaking sons of old England, who will purchase soil where they can, and conquer where they cannot purchase. If, on the contrary, the sons of Adam in that section of the world are, in fact, incapable of federal government, the whole imposture will fall to pieces of its inherent rottenness, and our good Queen can then take possession without a war worth speaking of. There is a feasibility in the proposed monarchical alliance; and no doubt the Southern people, chafing under the wrongs inflicted, and even now continued, could be persuaded to stand by and see their dear, clinging Northern end of *protection* cut to pieces by our soldiers. But, monarchs, I fear war, especially that upon which political relations are contingent. It is even more demoralizing to the victors than to the vanquished. This is daily apparent at the North. Lincolnism was not the victor, and yet the abolition ideas are in power, and are sought to be perpetuated in a series of reconstructions really as subversive of Northern liberty as they are tyrannical to the subjugated section. But let the farcical sovereigns settle their difficulties, and let us attend to our own. The ocean divides us. Let not the tempest of war drive us across. My Hon. friend has drawn a sublime picture, a rough sketch of the millennium; but I think the result infinitely more probable of attainment by peace than by war.

No-history has now gone over the whole of time up to the present, and well-nigh over the ground occupied by the gov-

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ernments of the world, and has looked far enough into monarchy and Republicanism, into Popery and Protestantism, to know that they are all melancholy failures so far as extermination of the evil spirit is concerned. What then have *you* to propose will be demanded ? Are you a dumb dog that cannot bark except at your betters ?

This is a fair challenge which is accepted, and we now proceed to outline the two Organizations which will bring order out of chaos, under the titles of Leagued Sons of Independence and Federal Church. And it may be said here that neither of these structures will resemble the brazen serpent at which the people had only to look and live. What are termed the lower orders in monarchies and the common people in democracies will find it necessary to do more than look ; they must combine for their own protection. History teaches that they who thrive pecuniarily by a system, though ever so wrong, stick to the last to the system. Their interests call in the aid of bigotry. The pope and his priests will stick to their system. If Luther had not arrayed the common people of Germany against the priests, bawling Tetzels would to-day be tramping over Europe, selling the indulgencies of the Man of Sin. If Nebuchadnezzar were alive, the acting President of this nation, he would have satellites flattering him to the skies ; but for all that he would be the same old Nezzar. As to the original assault upon the principles of American liberty, both parties at the North are guilty, but not *equally* so. Since the Confederate surrender, the democratic party have taken Nigpope's ignoble office of holding down the South, and to this extent that party is unfederalized. While these hold down, the fustian republicans have done, and still do, the torturing. Can either or both of these parties repent ? We shall see ; provided the world does not in the mean time come to an end.

On this assumption, however, we begin with the rehash of Britishism, styled Republicanism. Suppose this party could now begin to use a little common sense and common honesty,

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and should sever their partnership of crime with Tootleism. They would boldly repudiate and pitch the union-by-force emblem into the camp of rag-floppers. They would say to the Southern people, We set out to "abolish slavery" according to the cant of the times. That was the idea that controlled us through the dark and unfortunate strife. It may be, and probably is true, that our belief in the negro, as our brother by creation and descent, is a delusion. It is too late to reverse what is done. "What is writ is writ," and we now propose to *legally* do away with slavery by a payment, through the general government, for your slaves. Accept, and this will be our new departure for a federal union through the ages to come. As a nation, all of us, and our children to come after us, are mortgaged for the Northern part of the debt. It will be but justice to bind ourselves and posterity by issuance of bonds payable fifty years hence (if that time is needed) as settlement with the South for the essential object of the contest. We will no longer serve as torturers; but every State shall be free from intermeddling, in regulating the sovereignty and citizenship of its own people. In view of the dark future, your power and talents are needed to help extricate the country from its perils. There will be a general government, but its administration shall not be a soup-pot arrangement for sectional thieves, but rather a reinstatement, a reassertion of the principles of our ancestry, who started the experiment of federalism. We abhor our abolition ideas, and hate the pulpit slang-whangers who taught the people lies. We see that the golden rule recognizes and regulates inequalities described by the terms master and slave; and that no Southern man (unless defiled by the nature of the old abolitionist) herded his negroes as mere chattels. If we have broken up your system of labor, we did so under the sincere conviction that it was not only wrong to the negro but hurtful to the master, and that wages-labor is necessarily the best. Wherein we have done wrong we desire to repent, as towards God. We abhor and repudiate the further use of force, which, we are

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persuaded, is incongruous with American liberty. In future let us live together and act together in peace, controlling the government *solidly* to the end of time.

This is supposition, and probably will remain so, as the party that *freed* the negro in the South (this is their claim), and whose vocabulary is freedom, are *not* eager to free the whites in the South. Nothing remains, in connection with such hypocrisy, except the idle wonder whether the personification of evil can repent. An apostasy born in moral treason against the Constitution by running after the enemies of the federal union, who in this instance were British Abolitionists, may be broken up by the secession of individuals from its communion; but as to the leaders and revelers in the spoils, it is probably beyond redemption. In country and in city the commonalty, through their green-headed ignorance, are struck with the epidemic of lies which sickens the popular conscience, and destroys the sense of justice.

It may be pertinent here to remind the Northern people (not parties) that if they had to change places with the South, the conduct of their ancestors would be of precedent; and in place of submission to insults and injuries of a tyrant section, they would be cutting off trade and intercourse; and secession being classed with treason, they would be devising ways and means for issuing another revolutionary document. Their loyalty would be very thin; they would have less use for reconstruction bosses than their ancestry had for any of the provincial minions of Royalty; and they might even begin to look on the *modern* British flag as extremely respectable compared with the striped emblem of political slavery. In fact, every honest man is now bound to define his position on the flag question. The flag of the United States proper is the very embodiment of secession. The people of the North, therefore, to save themselves from open shame, must quit complacent sneers at secession. They will do well to clear their own skirts of the lawless acts which caused the South to secede. Since this flag was captured by the abolishers of States, and is

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therefore indeed polluted, a new one should be devised, the emblem of true federal union ; and the people should prepare to exterminate the traders in souls who, in converting the U. S. into a political barracoon, have already threatened to use the bayonet upon the democracy of the North.

In reforming the Democracy, extreme conservative ground may be taken, so that the secession of each State, as an actual transaction, may not be necessary, and no break in the movement of the central government may occur. In this event two things would engage the attention of the people. First, having stamped *administrative* abolition into the dust, black lines should be drawn around everything done, from the advent of old Abe to the present. The Congress brought up to its high function of a congress of States, and not remaining a mere Augean stable of subjugators and subjugated, acts will be passed obliterating every vestige of usurpation. This will be known in history, when all the liars are dead, as the era of the Slabsides dynasty. Second, there will be a debt adjustment for the *whole* country. The one Jew's-harp tune of reb-el, reb-el, will no longer pay for the robberies of the South. The GOVERNMENT took away her slaves. It is obliged to replace them or pay for them. It mangled brave men defending against worse than British invasion. It is responsible in pensionary damages. It robbed her planters by a tax on cotton. That is to be disgorged. The Pubs, having broken up the Union, aver that the debt incurred is a blessing. If a debt of that nature promotes adhesiveness, why should not the people issue the national fiat that the South, as far as this reparation can go, should have a share in the "blessing." Judging by the past, the population will soon be one hundred millions, and their resources enormous. The little addition of two billions or so to the public debt would be a trifle, weighing nothing against the immeasurable satisfaction that every honorable man must feel in sympathy with an honorable government. As before demonstrated, the invasion of American principles was distributed into a no-war

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for THE Union and a *waw* for the negro. But as to the actual fighters it was a *war;* and the men who wore the blue will show themselves as mean as the common demagogues if they refuse to their surrendered antagonists any of the rights of true freedom or property. Should the Northern *soldiers* kick these poodles aside and make peace with the South upon the principles of federalism, harmony would at once prevail. The right of secession might live, as it must live, forever; but no one would think of invoking it as a remedy for political wrongs, the North having come down from its arrogant pretensions. The chief trouble is that there are certain cattle who never did, and never will, want a true union. But dog-cheap freedom is about played out, and the North, as *un*-sectional, is bound to furnish a constitution that will smooth the way for their HOLINESSES to live in union with Southerners as *slaveholders* or to *pay for* the forcibly liberated slaves.

It is useless for these parties to evade the real issue any longer, and that issue is the *continuous* independence of each State. To Mr. Webster belongs the doubtful intellectual honor of giving the first great impulse towards union, or federal anarchy, by arraying the *Constitution* against *Independence.* Among other sophisms, he said, in substance: The Constitution says *no* State shall declare war. Also, the Constitution declares no sovereign State shall be so sovereign as to make a treaty. These PROHIBITIONS are a *control* on the sovereignty of all the States, etc.

When Mr. Webster insinuated that the people had concocted a sort of monarchy among States, he did not think that he was preparing the way for the no-souled political Christ. Yet so it was. He tried to place Abolitionists under some control of law or honor, but they laughed him to scorn, and Satan's mediators enlarge the PROHIBITION idea as follows: To hold negroes as slaves is an exercise of State soverignty. But the people of the UNITED STATES now choose to control State sovereignty in accordance with *our* sense of right and higher law.

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The Constitution of '89 has not one prohibition in it, but is filled with agreements between sovereignties. For instance, it is the State of New York that *agrees* with other independent States to suspend a declaration of war, etc., upon joint action, through Congress. This imaginary prohibition, then, is in reality a high State-pledge of federative honor. And it is the continued independence of New York that *sustains* the agreement of union with other States, and not their consolidation that *forces* it. Unless the Constitution had stated in express terms that no State, by its own act, could secede, the agreement of Union could not cripple Independence of the States in the slightest particular. There is concensus, then, in reason and history, as to the absolute truth, that the people of the SEVERALTIES ordained the Constitution; and this fact stamps the character of the union as federal, and constitutes the parties to it FREE: free of force in acceding; free as to Independence after acceding; and free in seceding should such action be deemed necessary. Secession, therefore, is the *peaceable* remedy for wrongs. Some New England counties (they were States then) threatened to secede because Congress did not manage the war of 1812 to suit—enemies say their pockets, but we will say their patriotism—and the right was again asserted when Louisiana was purchased for the Federation. But the majority began to get the force in votes what it lacked in righteousness, and all at once secession *ovided* out into the horrid monstrosity of treason. The enemies of Democracy have always tried to give an adverse sovereignty to Congress independent of, and at need, overriding that of States. But it happens that these hazy "prohibitions" are the severalties of the *compact*. It is not South Carolina and eleven other States that say to Massachusetts, you *shall not* make war, or a treaty; or you *shall* deliver fugitive negroes. It is Massachusetts that pledges its own honor to that effect and to *all* the contents of the Constitution. But alack and alas! when honor is lacking, the pledge and the maker are alike worthless.

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New York, in acceding to the Constitution, reserved the right of secession in express terms. This was needless. Every State had that right from the *nature of the compact;* and the Constitution being the medium of State sovereignty, through which and in accordance with which the States *act*, it follows that Congress of itself has no more sovereignty than a hewn log of wood. And it is not simple mistake in reasoning, it is an abolition lie to assert that the Constitution created a nation, if by this they mean that the nation *appropriated* to itself one iota of State independence. Such assumptions will convert the nation into a robber; and to come to plain facts, this nation, through its present government, *is* a robber. At its best, the government, the creature of Independencies, says to its creators: You shall not secede; but we need an indissoluble union, and we will try to manage voters so that you shall not be oppressed; your widows of the Confederate dead shall not be insulted nor outraged by free niggerism, nor their orphans utterly beggared. At its worst, it beats down and tramples upon States that had the courage and love of liberty to assert the inalienable rights of Independence; and, in a sort of mad-dog fury, it seeks to pull down every one to its evil level; in particular, yelling at and cursing the more honorable party at the North, styling them "rebel" Democracy and "rebel" Sympathizers.

President Jackson was a hot-headed Southerner, and in a certain crisis exclaimed, The union! it must and shall be preserved. His threat was made against nullification, which presented the anomaly of a State adhering to the Federation, and yet acting as if secession was accomplished. The Independence of South Carolina was not questioned. But, as her ordinance did not, and was not intended to, sever her from the Union, it was assumed that she was bound to submit the lawfulness of the unjust tariff to the Federal Courts, and the executive of the yet unbroken Union hastened to explain that his threat was not aimed at the orderly principles of Democracy. Had this man been in the executive office when those

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Africanized provinces *abolished the Constitution,* his manner of "preserving the Union" would probably have been to force the expungement of those acts; or, by the eternal! the entire severance of every such "State" from the federation. Such "States" could then have petted free negroes *ad nauseam,* or according to taste, filling rostrums with as many half-breeds and spouting orators as they could have underground from the South. Their States and consciences would have been *agreed,* and no one would suffer except a few owners of smart reading animals, who might skip over and edify the *culchawed* of the East and the hog-eaters of the West with abuse of that old slave-holding scoundrel, George Washington, and the likes of him. Some of the "trooly" might possibly have been brought around so far as to improve their breed. To present the matter more seriously, if those people had the courage of their convictions, as the phrase is, and really believed that "slavery" was *the* wrong of this enlightened age, they could *by secession,* have changed their States into asylums for those negroes who might escape to them from the South. Naturally, a few mulattoes and some of the original species, unfaithful, wild, and savage by heredity, would have fled to these shrines. But whether the souls of any fugitives have been or would be profited under these or any other "free" conditions, is another question. There are obdurate Southerners who are farther from agreement with negrophiles than ever. By comparing the race here and in Africa they know that the negro is *elevated* by slavery when his master is his race superior.

The alarming portent for the future is the fact that the real people, North, still sheer off from true democracy; so much so that nothing prevents the absolute reign of a negroish monarchy except the unutterable wickedness of the incumbents, who have lifted up the black cross, and upon it exhibit the endless crucifixion of the corporate father of American liberty. In the beginning, when the Constitution was framed, the Democracy triumphed over its enemies. They would not

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suffer anything to be incorporated in the instrument inconsistent with the idea that the States were Sovereign and that the Union must be federal. And notwithstanding the elder Adams's attempt at monarchy in *administering* the government with alien and sedition acts of Congress; and notwithstanding the similar tendencies of Storyism, Websterism, and Clayism, the people remained substantially democratic until 1861. Doubtless for the sins of all the people of all sections, the democracy was then plunged into direful confusion. But the sooner this party of constitutional liberty ceases to think, to speak, or to act, except in full hostility to Satan's organized emissaries, the better for them and for the country. It will be a white day when the slang and acts of the era of usurpation are current only among negrophilic aspirants to the Tootle throne, barking through the country at the "north star."

As the respectable name of Whig could not save that party from centralizing tendencies, nor hold up a majority of its Northern members from straying into the abolition camp, sighting around and converting all territory into *free* soil for them and *no* soil for others, so the proud name of democracy cannot rescue the *party* when they fall to the level of pub tyrants. And it is vain to call on Washington to testify in favor of any of these *un*-federal acts of the democratic party. It is political blasphemy to impute to him a species of fathership to the *anti*-federal deeds of the abolition faction. It is argued, for instance, that, in speaking of the "consolidation" of the Union, he meant that the proposed changes would make a *nation* in contradistinction to a *federation*. Now, supposing this to have been his meaning, it is only his opinion of the new Constitution, and the following of opinion, however great and good the man, is an exhibit of political popery, like that of many disciples of the rhetorical Webster. The Pope closes the Bible and placards his dominions with the dicta of official infallibility. Therefore, popery will fall. Political popery, in its tergiversations and lies and despotism, will go down in like manner.

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But Washington never intended such heresy in using this term. He did not present a farewell coffin, in which the States were invited to bury their liberties. That the oneness of States, consolidated, or brought together, for governmental purposes by defined articles, converts those States into a Nation *sovereign* over the creating States, is the dementation that shows the progress of error in the democratic party. So far as the compact of union was broken by States, so far the government started by the compact was broken, and every State injured by the breach was justifiable in resorting to State action. And when the compact was *abolished* by certain northern States, *every* other State was absolutely justified in resuming every delegated power. The general government being restrained within its defined limits, the South has always been national; more than national, as she was really tributary to the manufacturing North, through tariff plundering, for many years. The first Constitution, styled the confederation, was national; because, through it the Thirteen acted as One. But the machinery was awkward, slow, and inefficient; and the term, "consolidation of the Union," evidently refers to the improvements in governmental motion made by the Constitution of '89, and *not* to any change in the character of the union. The Congress, from the beginning and ever after, was an assembly of States until old Honest & Co. converted them into counties or provinces, and finally into one consolidated buzzard roost. But the Consolidation of which Washington spoke in his noble, patriotic address, did not and could not abolish the right of secession, the right established by the Revolution of 1776 and accepted by every State, and therefore no longer to be denounced as revolutionary, except by abolition vermin. In penning those words he evidently feared that, some day, there might be a causeless dissolution of the union; but the idea of such monstrous re-enactments of Britishism in the U. S. could not have crossed his mind.

David was a man after God's own heart, not, surely, be-

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cause of his temporary possession of the Evil One, but because of invincible tenacity in allegiance to the Highest. His endurance, his bravery, his courtesy towards the anointed King, once his friend, now his infatuated enemy, his absolute reliance upon Providence—all these qualities prove the greatness of the man, and the purity of his fixed motives. And it behooves the sons of Adam in America, and therefore brethren of David, though far removed from him in time and space, "firmly relying" upon the same Divine Providence, to emulate this man of God in these respects, determined never to falter until victory is achieved.

Heretofore two parties have had almost exclusive control of the popular mind, but the masses are beginning to regard both the existing "experiments" with the indifference and suspicion that naturally ensues upon the public and violent desecration of right; and some are gravitating towards greenbackism, whatever that may be, and more towards communism, the legitimate outgrowth of the *waw*. And if revenge were to be, for the future, the "north star" of the South, this would in time be fully satiated in looking upon the prostrate North crushed by the return of its own violence upon its own pate. But this is not her object, and statesmen, journalists, and all, *irrespective of section*, who contribute to the formation of public opinion, should now take a new departure and endeavor to prevent destructive results by freeing the masses from the thraldom of ignorance, and consequent bondage to demagogues and *brainy* fools. And having absorbed all of the parties or factions worth absorbing, and having brought the governments, State and *national*, into decency, the Leagued Sons will be in position to extend honest moral support to all peoples throughout the world crushed down under the heels of governmental scoundrelism.

Ever since the Washingtonian Constitution has been voted into the power of Tootle rebels, it partakes of the nature of its administrators, and is in-sur-gent in character. Under which King, Bezonian? Are you ruled, as a voter, by the

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Washingtonian Constitution or by the—Insurgent? The freed "brother," conveying stolen plunder to a receiver, had the idea, when he claimed to be loaded with 'stutional rights. To say nothing of the alien and sedition faction holding GOVERNMENT sacred against popular comment; of the Whig party making it a protective machine; and various other "constitutional" formations, we come down to the African era, when the acts of the voted Lords were exceedingly 'stutional. Was not the Chicago Upstart commander-in-chief? And even a British Zulu might know a commander-in-chief could do anything. He could and did banish Valandigham, because that sovereign would not suck the allegiance swine with approved gusto. Or was his reward a 'stutional prison? Perhaps the once popular chief of the corn county of Ohio can answer. Old Tad did indeed wander "outside," possibly honing for some cabin far away, but was stowed, before straying far, with the other animals in the 'stutional ark. The *un*-judicial strangling of Mrs. Surrat under the swinging sign of the next commander-in-chief was a lovely 'stutional lick. But as this woman may as well have been condemned to death by an assembly of plantation negroes, the presumption is that she was innocent; and hence the eagerness to lap her blood may be explained by a variety of 'stutional reasons. Perhaps she was hung by the holy Pubs because her papacy faith was not an infallible smeller out of—traitors! And poor Wirtz, not omnipotent enough to call down manna to feed prisoners intrusted to his charge, and doomed by the cold-blooded policy of non-exchange—prisoners fed with the rations of Confederate soldiers, and scanty because of the 'stutional blocade of "our" ports—poor Wirtz, a foreigner, a stranger in a strange land, who undoubtedly executed his trust with as much humanity as the barbarous policy inaugurated by the Lords of the *empire* would admit of, was taken as another 'stutional victim, an oblation to the regnant spirit of the *consolid nation.* And in due time the South was pressed by another commander-in-chief to "abolish

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slavery," or to take such and such consequences, we do not remember what. It was a striking verification of the lie put on record by the 'stutional congress when no-war was *not* declared. Then the "loyals" came tramping down with a 'stutional grin of superior virtue to assume voting control of the consolid thing through kitchens and cabins; the whole movement causing wonder whether the King, indicted by John Hancock and others as a tyrant, was not so because of extreme 'stutional leanings.

The same parties or *factions* still exist—the one whose would-be perpetual election is based on prating, prating, prating; the other, imbued with a low sense of what is due to the People as against such a nation, but who cannot muster courage to secede from the Tootle copartnership and to form a fighting line upon the first principles of political liberty—the two straddling, like Apollyon, quite across the way: preventing the progress of the industrial classes; preventing the rational and humane settlement of race relations; and preventing every vestige of peace, except that conceded by tyrants to their victims. And the inhabitants of the United States, considered as a nation, may take notice from late events that, although these enemies of the eternal Lawgiver, these debasers of the elective franchise, these no-souled office-made products of military violence, have formed a nation at the expense of liberty, they are only the more swollen in vanity, and may force a general conflict of arms any day—a *civil war* in which, on their part, nothing will be involved except a continued hold upon the teats of the governmental sow—and for this probable event the people of the *whole* country, breathing anew the spirit of 1776, should be prepared to strew the land with these apes of monarchy. *He that takes the sword shall perish by the sword.* The venomous abolishers of the Constitution and of the Bible began the assault; and the same class, recruited from every bummery of anti-Christ, have been conspiring with the same spirit of lawlessness to take the sword against the whole people.

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When preparing to furnish the Africanized nation with an official "elected" by *eight partisans*, was it not notorious that troops were moved up to take the sword in behalf of the conspiracy to hold the unelected-elected in power by force, if fraud was too mild a factor? It is vain to cry, Peace! peace! when there is no peace. The Armageddon of these covenant breakers is bound to come. Whether the victory is to be obtained upon the broad field of reason and conscience and Christianity, or by actual collision in deadly conflict, it is bound to come. The work of the mighty angel in hurling Satan into the abyss would be indecisive were these agents of mischief left to curse the world with their lawlessness.

If Godlike probity is not lacking, nothing is lacking. The sustaining of the original declaration by the renewed pledge of life, fortune, and honor is all that is necessary. The Leagued Sons throughout the present disunion will pledge themselves that no State shall be slugged in by Britishism, or high-lawism, or anything else that gives the lie to the Freedom, Sovereignty, or Independence of each State. As to the number in honest union, that is a question not as to how *few* but how *many* can be so united. Steam and electricity may yet make possible the federation of *hundreds* of States by union upon American principles, opposed as these must ever be to a union dependent upon force. And the League will no more notice the military "amendments" than they would the vomit of sea-sick animals. American *States* are made up of political sovereigns; and sovereigns, of the superior race. If Virginia, for example, freed of foreign Tootle bayonets, extends the elective franchise to all the negroes in her borders, to a qualified few, or to none, that is her exclusive affair. And if every Southern State restricts the franchise to Adam's race, the Leagued Sons throughout the *Union* will see to it that no outside force shall impose negro voting. Neither will there be any inequality as to debt. If Northern soldiers are pensioned, then Southern shall be, or no pension will be doled out to the loyal grunt. If the rebel *alias* the bumbellion

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debt is a fixture, then the Southern will be placed on equal terms; and if one is rebeled out, then the other shall tramp also.

That the Leagued Sons may know what sort of a Beast they will have to encounter, we now propose to demonstrate the fact that usurpation, to greater or less extent, is and has been a characteristic of every human government, whatever the form. About three thousand years ago there was a transaction between Jehovah and his people that involved a change in the mode of His government. And, from that time, history can only be intelligently read in the light of that change. In conceding a King to the desires of the people, Jehovah made a grant of administration, not a surrender of allegiance. But the tide of usurpation sets in, and the people are gradually led by the new order of things to locate allegiance, like the neighboring nations, in their Idols and their Rulers. In this, however, the voice of the people was *not* the voice of God, and the more they threw off allegiance to the Sovereign, the more did Providence entangle them in their own devices. Look to ME in the way of allegiance, and I will rescue you from bondage to idolaters, and will protect you from every enemy, even your own usurping rulers, has been the mandate of Jehovah to the Jewish people throughout their history.

Some one thought he had dug up a solid chunk of wisdom when he wrote, "history is philosophy teaching by example." History has had but few lucid intervals, and is more like a madman than a philosopher; and the scholars are mostly dolts: they learn slowly. If the essayist had said history is the invisible footsteps of the Sovereign over the affairs of Satan's dupes, he would have been nearer a definition. This may be traced all through, beginning with the peculiar people and going down to the lowest governmental inventions of heathendom whose *rulers* had the inside track of their *gods*, in wielding the powers of allegiance. For six thousand years such philosophy has been pouring into the sieve of pupilism, and yet the vessel is not near full. The broad assertion of

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the divine Sovereignty may be illustrated by the fate of the Confederate States.

The union of these States was not hatched in treason, or bad faith, or disloyalty to American principles, or hostility to any other section, or in rebellion against the ordainments of the mediator, or against human law. Hence the political sapheads, to eke out the volume of loyal drivel, are compelled to lug in these States as rebels against Mr. Jefferson's "equal" declamation; and this tune has been so furiously drummed that millions of the people have been deafened into infidelity.

As a statesman, Jefferson was unequaled; as a religionist, he was too Frenchy. If he had said, all men are created without tails, it would have been as good an *anthropological* connection with his political document, as the self-evident absurdity ascribed to the Creator. The deplorable fact is, that he had drunk deeply of French infidelity; and it is evident that a French infidel is an animal of levity who, because a vice is *his* vice, raises it up as one of the virtues. Like certain of the present day in the race-equalizing union, the Frenchified religionist, otherwise infidel, thinks that whatever his nation *legalizes* is *right*—a moral process that leads to atheism. It will destroy any people who follow it up.

Assuming that the Sovereign foresaw the Confederacy as inimical to the *ultimate* establishment of His own Kingdom, then the *providences* that govern through the life and death of individuals and through the characteristics of men in official station are made plain. Confederate soldiers will comprehend this idea. It was the mortal wound of Stonewall Jackson that prevented the utter ruin, the annihilation of General Pope's army. And had not the result of that particular battle brought the invaders to their senses, it would be hard to convince his indomitable veterans that, if Jackson had been alive, Gettysburg would have been Gettysburg. "Old Stonewall," as he was lovingly styled by every soldier, would have led the advance in the retaliative invasion of the North, and there would have been no faulty move-

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ments or halts necessitating attack upon an almost impregnable position, the only one of that campaign upon which the ghosts of the red-coat brigadiers could look with pleased astonishment at the civilized patriotism of their blue-coat successors. Beyond doubt, also, the death of Albert Sydney Johnson arrested a victory which would have assured one more human government in the earth. Through his death the certain capture of General Grant and his army was converted into a failure which should have taught every Confederate the difference, in the face of Providence, between blaspheming mobs and soldiers in allegiance to God. From the loss of the great commander, and ever afterward, the future of the south-western army was clouded. President Davis, also, the official head, was a representative of the virtues and vices of his people: of their virtues particularly, in undying devotion to the cause for which so many sacrifices were made. And he represented them, too, in the despotic temper of the Southern character. Victories must be won by *his* Generals and plans. His raising up and pulling down, regardless of the intuitions and fixed opinions of the soldiery, caused serious divisions and disasters, which enabled his Christless enemy to get the excess in prisoners, to violate the cartel of exchange, and in the course of *inhuman* events (history ?) to re-enact something worse than Britishism. But the Confederates, though *elect*, must not dash themselves against Providence. Thousands of years ago one of Jehovah's prophets was interviewed by a type of these modern Constitution-smotherers, and although loudly protesting that he was not a dog, yet he used the requisite means, and did as the prophet had forewarned was then rankling in his heart; and be acted, too, in subjection to the government of the *universal* Sovereign. As a special instrumentality in retaliative government, he subserved the purpose of Providence as distinctly as the prophet, who had foretold this primitive "dog of war" of his crown and—cruelty.

Inasmuch, then, as their defeat is through the *providences*

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of Omnipotence, the Confederates should now seek the peace of their enemy, not in abject submission to usurpation, but, abandoning the idea of separate union, endeavor to combine the masses everywhere (honest in ignorance and error) against the sectional covetous apostates, whose iniquity surpasses that of any negro owner; the Confederate sectionalism of the one being forced as a just measure of defense, while the coercive reconstructive sectionalism of the other is the essence of Devilish wickedness. In the vast combinations of Providence, the proud walls of Babylon, with the inhabitants, have long since crumbled into dust; and the shouts and dances of revelers in palaces have given place to the prancings of Satyrs and voices of doleful creatures among the ruins; but the centuries have renewed the long-dead past, and Babylon reappears in modern civilization, the embodiment of Antichrist, to be consumed when the last trumpet and vial shall indicate destructive wrath against usurpers of every grade.

From all this, the people of every section can appreciate the solemn duty of the present age. Not only their own governments, State and national, are to be rescued from shame and crime, but the white slaves of foreign lands are to be aided by righteous means to free themselves from the mastership of abolition rulers, holding the oppressed masses in allegiance (to their pride, hate, and greed): in war, as soldiers to kill each other; and in *peace*, as taxpayers and ground serfs to enrich liege owners, each governmental contrivance claiming that it is one of the "powers that are ordained of God." But the Leagued Sons of Independence can install themselves as the "powers that be," and they can reduce government to a *minimum* as against the people. In other words, the relation can be reversed everywhere—the people not being made for the powers that be, but the powers being ordained for the people; the people themselves being restrained by reverential observance of the ordainments of the SUPREME.

As long as the people, under this or any other government, submit to the slavery of *false* allegiance, there will be, in every

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form, virtually two classes: first, rulers and their satellites—masters, but *not* by Divine right, rather by Divine anger, as Saul was given to His semi-rebellious people; second, the people enslaved in terms corresponding to the amount of *Czarishness* in the different rulers. The various kingly grades in Europe and the upstarts in the U. S. might well exclaim, in the spirit of the old Pope, How profitable the fable (of allegiance) hath been to us! Upon this mountain thrones have long rested, but the mountain is growing volcanic. Here in the U. S., what was at first diluted ignorance of governmental science has gravitated into the present foul pool of superhuman iniquity. Allegiance to the *State* is a perversion, one which the events of the Revolution did not efface, although the logic of politics made imminent its disuse, as a dead letter. Allegiance to central usurpation, as now enforced, is the return of republican dogs to British stuff too rank to stay upon the stomachs of old-time secessionists.

The Almighty neither delegates to, nor divides His authority with, Pope or people. Much less does He, by passing over the affairs of this world, make a virtual surrender of authority to human bipeds, though covered with mitres and crowns. Allegiance to any form of government, religious or civil, has no existence save as idolatry or other follies, the *indicia* of human depravity, have existence. And the deeper this false *idea* has sunk a people into governmental serviles (as in Russia, for example), the more hopeless the condition; partly because a certain moral and spiritual paralysis accompanies every success of error, and partly because a false religion has long taught that allegiance to human government is a *mandate* of Christianity.

There is no ground in either Testament for deducing allegiance to any *human* contrivances. Paul well knew that the gospel contained in itself a system of Law absolutely perfect, and comprehensive of every need of man for this life and the life to come. And he knew from Daniel, if not by direct inspiration, that the time would come when every haughty ruler

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in the whole earth should bow down to one universal King. Yet, under inspiration, he cautioned the little band of heaven's allegiance bearers to make no issue with the earthly monarchs, not even with the blood-stained Roman Empire, which had been, was then, and was to continue for a time, the subjugating power in the world. But the apostle does not enjoin the disciples to be subject to the "powers that be," because of allegiance to *them*, but because of allegiance to *God*. This is plain on its face. Christians were citizens of the highest kingdom, but were to be subject to Nero for wrath and conscience' sake, which is something different to subjection to Nero for *allegiance*' sake. Render the duties of citizenship to human government, but render allegiance to God only, is the substance of the injunction; not to the heathen generally, but to the *disciples* specially. There is nothing in the covenant that bound Jehovah to grant the request of His people for a King; but having given them their will in this matter, He takes care that neither the backsliding of the Jewish Kings and people to idolatry, the reasoned systems of Gentiles, nor the spurious religions of later days shall abolish the spirit of the true kingdom. Hence, we say, the command was not and is not for the benefit of Cæsar, but for the benefit of His own disciples and of His own Kingdom, which was not and is not of this world, and therefore peaceful. And when mankind at large have sense enough to transfer allegiance to the great Author of Law, the design of the Kingly concession to the Jews so many thousand years ago will be accomplished.

Take an instance of false allegiance as a maker of history. Napoleon was Emperor. With the lever of allegiance, he held the peace of millions of Frenchmen in his hands. William of Prussia was emperor, too, and the Germans were his specialties. The French Jove got bilious (perhaps ate too many frogs) and sent a warlike message, sometimes styled *ultimatum*, to his fine-feathered brother. Emperor No. 2, very polite, gave a sign of contempt more appreciable among

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the refined habitans of Zululand than to a bilious Frenchman. But it happened that the consequences of all this civil politeness fell on the poor collared ones, the common people on both sides. The French populace had been educated (perhaps popishly regenerated) to hate the Germans; and the Germans (perhaps Calvin's predestination got them) were grounded in contempt for the French. This gave the allegiance stumpsuckers full swing. They went at it: Kill, mutilate, destroy. Satan once more shook the high arches of hell-temples with sarcastic jubilees in beholding *Christians* at work.

But if the common people on *both* sides, instead of being allegianced down into mere military slaves by the respective governments, had been in allegiance to the Divine Head, they would have honored His ordinance. Coveting no one's property, envying no one's seemingly more fortunate condition, they would have been in charity with all mankind; and then these two Emperors and their advisers would have been powerless for evil. Bismarck would have been a two-legged bull-dog with teeth drawn, and the Frenchman would have had no soldiers to be led into a Sedan.

Another example from imperialism to illustrate the beauties of abolition allegiance. When it comes to pouring out the oil of philanthropy (cheap, through abundance) over the first occupant of the dark continent, it is of no moment whether Adam will have to claim a reluctant son in crisp bangs, or whether the Divine image was *not* impressed by the Creator on two affinities independent in rib structure; or whether the proto sprang out of the ground, and by a series of spontaneous jumps evolutionized himself next above the gorilla—when it comes to hypocritical gushing, it is of no moment whether the negro was as much a local creation as the other breathing animals, a stranger to Adam, to his sin, and his depravity, and yet more directly under the influence of the prime dealer in sorcery than was man after effacement of the image, and who in a state of nature die and disappear for-

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ever—that is, when it comes to gushing over *nothings*, how the philanthropy of nothingness warms itself before the nations, and cries, Aha! aha! But ah! when pretense is brought to the test of reality, soon the scene is changed, and the Sir Sammies discovered roving about, mere meddlers with tribal customs as old as the tribes, or the Sir Bartles taking occasional practice with improved inter-African, not international, rifles. Black is a good target.

Macaulay draws a fine picture of governmental slavery (he calls it enlightened civilization), and shows how self-righteous bigots, hysterical at the idea of owning a black slave, can bear to listen to such sounds and witness such sights as he has graphically portrayed in his history. It cannot be the historian, though, but the creature of imperialism, the baron, or conscious expectant of artificial honor, who presumes to speak of the Irish as *aborigines*, classing his creative equals with the natural inferiors of earth. It is almost needless to say there are no negroes in the vivid picture drawn by the unphilosophic Baron:

"Some women caught hold of the ropes, were dragged out of their depth, clung till their fingers were cut through, and perished in the waves. The ships began to move. A wild and terrible wail rose from the shore and excited unwonted compassion in hearts steeled by hatred of the Irish race and of the Romish faith. Even the stern Cromwellian, now at length, after a desperate struggle of three years, left the undisputed lord of the blood-stained and devastated island, could not hear unmoved that bitter cry, in which was poured forth all the rage and all the sorrow of a conquered nation."

Magnificent! This is like the gin-palace civilization of London, where maddening drink is retailed by sirens bathed in gaslight; and it seems almost profane to attack the wide, grasping system that devastates a neighboring island, fills the Kingdom with a few thousand worthless land monopolists on the one hand, and their multitude of rent-racked serfs on the other, and yet, when it gets to Africa, raises one prolonged

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groan over the palpable fact that the "man and brother" is not exactly right, and needs a little, a very little, mild *snydering*, and also military bishops intoning from one oasis to another, to cast out *the* sin, as it were, of this enlightened century.

It is a hardship, is it not? that two allegiances cannot coexist so that the greater part of the stock, ay, nine-tenths, might be taken in gaslight civilization. The heart of that strange creature, who is of the earth earthy, takes kindly to the bright and beautiful; it seems to him his own creation, but thinks the dark and criminal must be incident to progress in enlightenment—something to be got rid of by casting over upon God and His failures.

It does not follow that, in wiping out allegiance, as a bond of society, civil government itself must be annihilated, as various fanatics, at different periods of history, have proposed. The object of the League will be the placing of civil government, the world over, on its proper basis of consent between citizens fit to act as Sovereigns, in a political sense, and hence competent to enforce throughout the several citizenships, made up as these must be of sovereigns and *non*-sovereigns, such government as the *lack* of allegiance to divine law may require. It is said, and generally believed by the best citizens of every nation, that unless human government is of *divine* origin, no court has a right to condemn to death, and no executive officer the right to take the life of any human being. This is error. The human court has only to be certain that the offense calls for death by *God's* law, and then it is not merely the right but the duty of the human tribunal to take life. On the contrary, unless the moral Law demands death, or a minor punishment, the government that inflicts it will shelter in vain under this no-plea. The blood of millions of martyrs to religion and liberty, in the true sense of each, will be traced in the judgment day to some *government.* Is it under one of divine origin that so many Confederates are now silent in death? or that so many of the

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Northern people have been uselessly sacrificed upon the *loyal* altar of an abolished union? If so, the officials of the U. S. have merely to remind the Judge on his throne that they had a divine commission to do whatever was done to put down the Confederacy. The governmental lackeys of the Pope, who burnt Jerome or Huss, can do the same.

The old originator of lower law, lately current as higher law, is the Spirit and mover of every government in the world that crams its allegiance down its citizens by oaths and force; and the various peoples or nations who are driven to destroy each other by this pretended *divine right* of monarchy, or by *majority* decisions of republics, need not expect any miracle to be worked by the Supreme to rescue them from this form of false slavery. Each people should combine against its own tyrants, and by lawful means compel them to lay aside usurped powers or give place to more honorable than themselves.

The gospel is a system, in fact the only perfect system, of *law;* but it must ever be borne in mind that it is also one of perfect spirituality; and spirituality cannot rise higher than allegiance. The two are intimately united. Munzer imagined himself purely spiritual, when assaulting the government of Princes; but his small modicum of true allegiance was circumscribed or exhausted by one act, that of immersion. Supposing this one act of immersion to be the same as regeneration, he taught his followers the gospel in immersion; and by inference, that souls were thereafter governed by direct inspiration. And having abolished, in his own mind, both allegiance and spirituality, he, by invariable result of fallen nature, at once active and aggressive, degenerated into a wild and dangerous fanatic. Swedenborg's life was passed in vague mysticism, and hence is to be classed on the opposite side of the circle to the active and fierce fanatic: he was only a dreamer, reveling in the atmosphere of his own benevolence. A curious illustration is found in Quakers, heretical species, whose allegiance and spirituality are seemingly located in a

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supposed perfectability in self, which is brought out by basking in the Spirit, like bees in the sunshine, and who, like the little workers, are all busy in the hive, and are always constructing cells unrivaled for utility. These instances point to the universal proposition that the *source* of allegiance gives character to every political and ecclesiastical organization and to every individual. It is to the Federal Head as *perfecter* of the covenant, and not as oath compeller, that ALL are held in allegiance; and it is through him that churches, as independencies, are in federal relation with each other. It is as made up of true believers that the one church is spoken of as the holy priesthood, the royal nation, the peculiar people. It follows that there is but One person before whom that Head could be impeached; and not many have had the temerity to prefer charges, except before their own infidel coteries. He will never be removed by these or any other impeachers; and it is the *perfection* of his government over man that brands every *seceding* organization or individual as apostate or traitor. They may go out, like Judas or Simon, or the papacy or similar churches; or build entirely outside like Mahomet; or construct the political houses of such stuff as usurpers think essential; but none of these movements affects the authority of the Head, whose throne is founded upon the perfect adaptations of the merciful covenant, and not upon thunderbolts of power, or oaths, or force of any kind. History gives us a good idea of one of these oaths-and-force systems, outlawed by Jehovah from the beginning; a tyrannical enforcer of its own notions of spirituality under the head of ecclesiastical law. The *source* of its allegiance, however, was not a *gubment*, and it never got so low as to trail the wilds of Africa for a *King*, or hunt through Europe for a mulatto to wear the bishop toggery of Peter. But the following is a specimen of the way in which father Pope and mother Church kept society up to the mark of allegiance in ancient times—the "rebel" at that time was Calas; in religion a Huguenot, and in mind and heart one of nature's noblemen:

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"One of Calas's sons, a young man of gloomy and violent temper, chafed by disappointments, put an end to his own life. Soon the children of 'holy mother' started the thousand-tongued rumor that the old heretic had murdered his son to prevent his joining *the* church. The priests swarmed, and Calas, with his sons and daughters, models of the domestic virtues, were dragged into priest-builded dungeons unutterably loathsome. Then they took the father and put him to torture, not as punishment following legal conviction, but as means of forcing their victim to accuse himself of a crime against his son at which his whole soul revolted. It is needless to detail the incredible atrocities of these monsters of hell, and it is far beyond the power of language to express the detestation of [these slaves of the abolition god] two hundred years ago. It is said the dying words of their victim were full of serenity and manly devotion; and like his great exemplar, he, even in the most excruciating agony, prayed for the wild beasts who were gloating over his torture. It may be added, as a fitting close, that the two daughters escaped what they doubtless would have borne, torture and execution at the stake, but instead were thrust into a convent." *

This is the substance of only one of the black deeds of the only mother. Formerly she and "Papa" ruled the world, and their pious "servants" forced Galileo to swear to a lie. It is said that Voltaire, who would have impeached Christ, if possible, before the Creator, or before the *Father*, had he believed that God was Christ's Father, exerted all the powers of his genius to right the foul wrongs of the murdered husband and father and of the innocent wife and children; and in his whole conduct in vindicating this family Voltaire shows his moral superiority to these priests. He may have formed his ideas of Christ's divinity from those professed disciples, when he exclaimed, Crush the wretch! His fault lay in not

* This extract was taken second hand, and the proper credit cannot here be given. Probably the original is in some Encyclopedia.

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studying the Bible itself, instead of forming his ideas of Christ upon the lives of imposters; for there he would have read the history of One who never tortured people into church although his was *the* church, and who never lolled around saying masses and selling indulgences, but came into authoritative collision with priests whose office up to that time was recognized of heaven; and whose official intolerance was brought into comparative relief in a later age by usurpers of office, spiritually drunk with the blood of martyrs.

Do the venerable brethren of the South realize what it is to be dallying about *organic* union, or even exchanging fraternal God-speeds with errorists who, if not in full allegiance to false religion, are nearing that precipice over which reprobates eventually are tumbled into an unfathomable gulf? Partaking of other men's sins is *not* charity to the motives of fallible men. Death, if nothing else, will stop the roaring farce of recognizing *abolishers* of Christ as brethren in Christ. When any one who, in abolishing Divine Law, injures you, and *repents* then you must forgive him; and until then, the poor Samaritan had best guard his heart from all malice, and have as little dealings with the *God-I-thank-thee* religionists as possible. Will the South call on intellectual Germans, spinners of false theologies, as advocates at the judgment bar? Do they expect a passport from the Jerusalem chamber, which after so long deliberation has succeeded in *not* translating the Scriptures so distinctly that all might hear. When the Apostles spoke of themselves as *Slaves of God*, they meant what they said; and when Paul preached at Athens that all men are of *one* man or of *one* blood the identity of the creative genesis, both of Jews and Gentiles, was in his mind. The Areopagus summoned him to explain what he meant by "Christ and the resurrection;" and Christ and the resurrection was his theme. He left anthropological unity to the one-blood minds of the more than religious, who know God and His works too well to worship the Unknowable. And if

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there had never been any aboriginal creations, or if every negro, now living, were drowned in the sea, not one word or sentence in the Bible would have to be stricken out. The term *slave* is there to *stay*, whether the Reverend Jerusalems like it or not. When the Apostle described himself as a *slave of Christ and of God*, he was enunciating the *essential* condition of man in presence of the redeeming Trinity. But when the congregation of scholars met, neither Paul nor Peter was there to propound the question whether the terms hireling and servant are convertible; or rather, whether the gospel, the *everlasting* gospel, does not pointedly recognize servants who are *not* hirelings. It is surely useless to inquire whether Christ was in the London chamber facetiously styled Jerusalem, the scholars gathered together at least as much in the name of *civilization* as in *His*.

The South, like the world at large, is cut up into sects and heresies; each one lacking, in some respects, in the eye of Sovereignty. Many persons think if they are Protestant, and in some "orthodox" church, the question is settled, and they can proceed to business; such as persecuting Jews after the manner of Herr Sticker, who is not a Frenchman, or damning Catholics, like a certain party who would damn or bless anybody in order to hold on to office. But we think that the Jewish commonalty, who are heretics through infidelity in Messiah already come, and the papist religious serfs, who are heretics by dividing faith between Jesus and "priest," are not completely abolitionized; and hence their salvation is possible. Would to God that all these would throw aside sect names and theoretical heresies, and act as a unit in the assault on Satan's Kingdom. Administration through presbyters is the primitive method of the Israelite church; and it has not been abrogated or changed to any other method. It is the *creed* of Calvin that needs revising, or we should say *obliterating*, and not the presbyterian idea.

The first pressing duty—especially since the dark lantern

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illumination thrown on the term, servant, from London Jerusalem—is a square, emphatic translation of the Bible. Slave, hireling, and official servant of the church, have exact meanings in the original which should appear in translation. The real meaning of *forever* has never been explained. From one *forever* to *another* has been translated by the term *eternal*, and this is supposed to define the absolute existence of Jehovah. This is, beyond the shadow of a doubt, erroneous. We think the term eternal, as applied to God, describes His relation to the covenant. But the covenant had a beginning in reference to the fall of man, and will come to an end, as to enforcement, when the purpose, *i. e.*, the elimination of sin from His universe, shall be accomplished. Hades, translated hell, is the Invisible World which comes *between* death and the judgment. *Gehenna*, also translated Hell, is the most dreadful word ever uttered by the Christ or by his authority. It is beyond the judgment, in order of time; and whoever is therein condemned seems to be below the limit of life-distance between the *creator* and *creature*, and outside the holy ground between the *atonement* and the *sinner*. These thoughts are offered to scholars and thinking men, simply as suggestions to those who would explore the vast ocean of truth.

Education in religion, as in science, is progressive, and the older exponents of Protestantism, who have stood up for the Book of books against the vain religion of the nations, have borne their testimony; but they are too much entangled in sectarian and denominational pettiness to be aggressive against the wide and vast dominion of the Evil One. Some notions of so great a reformer as Luther were exposed as absurd even before his death, but he succeeded in making large progress from Rome, and in carrying the people with him. There is still large room for progress.

The making of a golden calf by the people who were in covenant by the fact of circumcision, may give an idea of the false freedom to be had in a church not adhering to alle-

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giance. The *congregation* repudiated God's chosen presbyter, absent in the mountain. They wanted something visible, the ideal of a sacrificial creature embodied in gold, a material at once precious and indestructible. They lapse into a free church in which the congregation were to be Moses to themselves, with one of Jehovah's priests to obey *their* voice; while eating, drinking, and dancing were the comforting proofs of entire freedom of worship. The golden calf, that could neither be killed nor burnt, was the object of that worship. They break the covenant, and the ability *to break* is about equal to that of Jackals of the arid wastes to devour the dead bodies of the Idolaters who fell by the way. But the restoration, by the transgressor himself, through such images or through any other means chosen by himself, is equaled by the ability of the Jackals of the desert to renew the digested carcasses in breathing form. While the living hosts were moving in slow and solid array toward the promised land, the bones of men who had been *baptized* to Moses (representing for the moment the eternal Lawgiver) in the cloud and in the sea, and who had even drunk of the spirituality of the sublime symbols, lay bleaching upon the lonely sands of the desert—mournful type of some dead world where the supporting material of lost spirits mouldering into unconscious dust will be the alone memorial that in the far distant ages of the past the subjects of the covenant abjured allegiance; despised the liberty from foreign bondage obtained by a power independent of their own efforts, and adverse to the groveling desire for the fleshpots of Egypt; died without spirituality; and were shut up to their own methods of rescue, through punishments in the invisible world. Could there arise any hope in that dismal hell, would they not supplicate, Oh, thou slave-holding Jehovah, take us again into thy covenant?

And the negro! Have all of this race at the South *left their own creative place* at the beck of Poopies, to be describable hereafter only as niggers belonging to the "punkin bug"

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party ? When Poopy wants to praise himself for his notable progress toward converting the Constitution into a nigger rag, he looks around at his tail, and chases it round and round with, Poopy is your friend, your only chosen companion ; he freed you with freedom ; he made you more than free—*vote* for Poopy.

This ought no longer to be. It is high time for the Adams in black to loom up as NEGROES ; and if a bible needs discovering, like the book of Mormon, let it be dug up. White trash have had things their own way long enough, and proof that the first man was a *negro* is all that is needed to bring the vote for-me poopies into their correlative place of, We are *rising up* to your plane, oh venerated and persecuted descendants of our *common father*.

This te-ruth (that Adam was a negro) is as plain in the new bible (when it is dug up) as the nose on uncle Remus's face. Notice that white idiot lurching into his pulpit. He is not, at this speaking, on a mission to abuse holy writ for asserting the patent fact that Satan always acts on certain classes of no-souled in the way of witchcraft. No ! He is bringing things to the square ; to dissecting religion as a freak of nature ; to reminding the grannies in the audience that it is *not* in accordance with the laws of nature for a—colored pusson—to be born of white parents ; *though* it is an article of religion, because Moses and Paul say so ! Hence in *his* bible, dug from the profundity of indwelling ignorance, religion is a benumber of reason ; and it is a sort of blasphemy against civilization to represent God as so mighty High above man as some humble persons seem to think. In fact, the Almighty was himself benumbed, so strained in the effort as scarcely to keep Himself from falling to a level with the paragon, and, perforce, left matters to the thing He had made ; and the thing He made kept on blooming out until there was a furnishing of backbone supplemental to the distressing exhaustion of—Gawd ; and the job of blossoming was finished when the abolition-republican-party came. Then the

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swaggerer drops his divinity and fortifies upon nature, persuaded that there could not have been more than one man at first—and of course that one man must have been white. But, when the negroes dig up *their* bible, they can show that Adam was a negro, thus reconciling religion and science. They can show that the white-livered whites now overpopulating the world were frightened, at some period of time, into the present tallowish color, through some sin against old Pap, whose head looked like a crown of black moss, and whose eyes suggested to Tubal cain the manufacture of pewter dishes. And when it is certainly proved that this *Pap* is the father of *the one race*, the problem is solved; for then the Punkin Bugs, with a wild hurrah, will rush an old HE, not one of your half and half gingerbreads, into the executive office of the Knew Nation; and he will diffuse a perennial loyal odor which will permeate all the chinks of allegiance; and he will cut off water from rebs and *dimmycrat* sympathizers, and shower the glad streams upon his loving republican *church;* and then gubment will be perfected, and the five or six thousand years' *lapse* in divine providence will be made good for the whities that are to gradually take on court color and style.

But suppose, O ye darkies, that your supposititious bible, hid out at present like a piece of bacon, fails of like success with the Mormon fraud. Not only will the vision of some Pomp who "fit" and bled and died for the Yewnyan, fade out of sight as chief savior and operator of the gubment, but you will begin to realize the danger of leaning your whole weight for "protection" upon hypocrites who never came near any inferior race except to snivel, to kill, or to sell. Who are the extremely sanctified occupying the lands of those aboriginal communists, the red men of North America? They are the *good good* subjects of the old dealer in sorceries. If Massachusetts were now emptied into Louisiana, the dark race down there would learn something. The industrious children of Praise-God-Barebones would not carry all their

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moving. They would leave the altar of Equality far behind upon the bleak hills of New England, adorned with nothing more æsthetic than two ghosts: one, a full ribbed blackamoor; the other, a ribless white slut—*not* to be worshiped any more —in Louisiana.

This no-history, laying aside the ironical, which is rather foreign to the humorous nature of every true negro, would sincerely warn the thinkers of that race against those tadpole politicians whose religious stock in trade amounts to prating over the universal, the one-race, *Fathership* of God. It is noticeable that the most damnable criminals, especially of negro blood, go straight to this Father when hung. But God is Father to none of His creatures, not even to the highest angels, in the sense in which a human father's nature is found in his child. There is but *one* in whom is God's fullness, and it is only through that one that *any* creature can look to God as to a father. None, therefore, but run-mad fanatics could think of God as father in connection with creatures whose natural life is but little above that of the wild animals. It is, however, to natural beastliness that certain congressional buzzards of the Devil are pandering by their "swivel" rights. These villains who pretend to love and esteem their own females are the law (?) making instigators of brute reasoning, which leads directly to assaults, unknown at the South until the horde of liars and fools changed Congress into a Satrapy of Satan. When Adam's race shall learn that there is danger in flouting the Almighty as Creator, the instigators of these unatonable outrages will have to give way, or wallow in their own blood, in Congress and out of it.

Beware, negroes of the South! The Southern and all other people who are animated by true religion feel not an *equal* but a *just* regard for their own race, for inferior races, and even for the brute creation, especially those reduced under their control. They despise these canters of false religion, who instead of destroying truth or the divine Law are ultimately destroyers of themselves and dependants. An abolitionist,

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naturally, is a murderer. A slave-holder, *naturally*, is averse to killing. He *conserves* life, especially of the weak.

It seems that the old Rebel cannot maintain good order in his own family, and here is one example for the negroes' study. The assassin of the present head of the gubment is a nice fellow—so good, so benevolent, so humane—he wanted to get in his work quickly. He wanted this stumbling-block in the way of "Stalwarts" to fall, to gasp, to gurgle in the throat, to die. There he lies, lately a "half-breed," to use the gibberish of Poopies. He is nothing now, according to the Chicago theologian of two-shot philanthropy. Kunk, Grunt, and Garish (not Garfield) benevolence survive. Life, *his* life is *but a dream.* So says this assassin, who murdered his political brother, not because he, the assassin, was a patriot, but a rabid abolitionist.

We hope the good sense of the negroes will also survive, to think carefully upon the religious deed of this creature, for in a small way he represents the entire herd. He says that he was *inspired* by the Deity. He should have said *his* deity, the same who worked a big patch, from Maine all along the line, for four years. Had that "deity" been materialized, as in a *séance* by spiritualists, possibly the most of that court, and many of the gaping crowd who came to see the show, would have been appalled at the reflection of *themselves* in the ghostly mirror side by side with the assassin on trial for murder. The day may come, the day of regret to the negroes, that with the crack of the "deity's" pistol, every instigator, abettor, or supporter of the tyrant had not wallowed with him in the dust; and, when the "remover" was removed, every "stalwart" was not strangled at the same instant. When the Southern negroes are brought into competition, *for a living*, with swarms of negrophiles from the North, blood unity will change to blood antagonism, which will speedily erase the fine equality rant; and the blacks will then be subjects, not of snivel but of removal—according to the religion of Gitaway.

This is no idle talk. The negroes, of course we mean the

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more intelligent ones, ought to have sense enough to avoid the assassins of true Liberty, who put to the sword neighboring States without whose aid the rag of secession would have trailed on the ground, and puritan intolerants would have been stamped under the heel of the British. *Then* the slave-holding province of S. Carolina was a gentleman and Christian with whom the saints could walk. *Now*, a subjugated traitor, covered with the *pardoning* slime of the warmed viper. And yet, O ye bewitched darkies, these are the subjects of the Sorcerer you also are warming. Take care! that one murdered his fellow, supposing the balance of the viperous brood would reward him with office.

Southern negroes should not think because the Confederates failed to defend the rights of independence and of unforced federation, that their owners have become their enemies; and are making them, as XVth amendments, the scapegoats for their own injuries. The race, in a depth of ignorance, which taxed a b c cannot reach, are enemies to themselves. They are cats'-paws of outsiders who, in liberal gifts at other people's expense, thought they were making a perpetual voting gift to themselves. But marshals and repeating are beginning to fail, and now the pseudo-friends badly need the voting services of women and children, mules and horses, all of whom are oppressed and driven about in that kick-out-of-the-traces condition of taxation without representation! every one of whom is to be backed up to the voting lick-log to show the world how intimate tax and rep are in this free concern. The real friends of the negro are themselves narrow-minded on account of the ridiculous assumptions of one-raceism, one-bloodism, everybody-sinners in one Adam. They wish to be "equal," and are, so far as theory guides their clumsy belief in a common immortality.

We are sure that the negro was *created*, and did not jump out of a spontaneous ape; but probably the time was before daybreak, when nature was quite dark; and the place was not Eden, but a long way off. The light that shone on the red

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man was brighter, corresponding to our sun-up. In that age of the world, when all sorts of animals were being created out of the air, the water, and the earth, they counted backwards, as if the sun rose in the West and set in the East. And at the time when the white man was lying like a piece of finished waxwork, waiting for the breath of the Almighty to start him into life, the red men away off in another quarter of the world were making things lively in the forest, courting dusky maids, shooting deer, and snaring turkeys; the light-colored Mexicans of Central America were sacrificing prisoners to their great war-god; and the negroes in Africa were kneeling to Fetiches and begging them for luck and long life. And for thousands of years before a British or a Yankee, or possibly Adam himself, saw the light, tribal Booboos sat on stump thrones, they and their subject-slaves perishing in death, generation after generation, with no more Law or voice from the Creative Logos to them than to the gorillas, who, as creatures, were capable of reasoning and fighting.

But whether or not the male and female of each anthropoidal genus were independent structures; and whether the dislocation of a divinely recognized relation between the African genus and the Sons of Adam in the U. S. was the work of Linkum, or the Ghost, or no-war dimmycrats, or Nigpope *hisself*, the negroes feel that they are, in fact, free. So is Satan! At what Day or period (probably the sixth) he was hurled into this Earth, and at what Hour of the day we have no means of knowing. We only know that this world—large to man, small to him—is his prison, through which he and his inferior demons move at will. Possibly, as the Trinity was evolved into action only in the creation of Adam, this Enemy of the Creator was able to impress himself to some degree in the original composition of each anthropoidal genus. And, if so, this fact accounts for the radical difference, for instance, between the negro and the red man, and so on up to the Chinaman. But although free, at present, to move where he pleases in this world, the purpose of Sovereignty is to try

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this antislaveryite for his *life;* and all the anthropoids who live in his freedom, perish naturally, like the lower rational animates, in death. They absolutely lose their souls—their existence. Hence the real interest of these races is in the education of slavery; not abolition, but right, slavery.

But there are freedmen who cannot forget the oppressive rule of certain masters, who added, sometimes, the sting of needless cruelties. And such superdespotism lapsing into a species of small tyranny is, to the negro mind, and to his superficial patrons, the *essential* of slavery. The latter are continually reiterating the falsehood that his subjection to the superior caused the inferiority of the negro. On the contrary, the mental discipline and progress of the race resulted from contact with mastership of the whites. The negro was not brought here to be a freeman and a citizen. He was "torn," as the hysterical moralists express it, for the express purpose of enslavement. And if he had not been torn, and the four millions which came under the philanthropy of Linkum had *not* been here but away over yonder, we doubt if a commission of fools, even in this excessively enlightened nation, could be extemporized, who would swear that the *over yonders* and the *heres* are all equal. We say, then, the general effect of Southern slavery was a development of the negro, mentally and morally; and in a direction upward, contrary to the effect of abolition freedom.

Ignorant Southerners are talking of the *depravity* of the negro. This is sheer nonsense. He is not and cannot be depraved. The basis of his creation was the same as that of the animates who are inferior to *him* in the natural capacity of intellection and moral perception. In other words, he, like the lower animates, is a free agent as toward the Creator; and as long as he remains a subject of the false god, he does not subordinate his nature to religion, or civilization, or government, but the contrary. The monkey never steals. He takes what he wants. When civilized, and taught to fear, still he does not *steal,* but takes things, secretively. The

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civilized negro may, through want of brain, grade with the civilized monkey. The fetich *homo*, like the creatively inferior animate, sees an object of want, and *takes* it—secretly; because, otherwise, there would be a fuss about the matter. The tiger never commits murder. Instinct impelling, he *kills* his man. And it would be as easy to impress a tiger or a monkey with the idea of *sin*, in connection with acts of free will, as one of these animates who, possessed by the Devil, commits what *would be*, to a fallen being, a murder or some monstrous deed of abolition.

But mark, now, the horrible aggravation. Ever since Congress has been changed, partially, into a Satrapy of the Evil Spirit, the negro has been growing worse. The equality mongers have got hold of Cuffee; and by feeding his freed soul on morsels of what is, *to him*, higher law, he reproduces the work of stinking fanatics, in the South, in the shape of high-law arson, high-law murder, high-law rape. And Southern Legislatures have been forced to degrade their statutes with the ideas of abolition equality, and to impose on the courts the farce of "equal" justice. No wonder that what are styled mobs are springing up, North and South, and are taking hold of matters which, if government were not abolitionized, pertain, and rightly so, to the regularly organized judiciaries. The deluded people of the North can form some idea of this nuisance by supposing the High-laws to come to a sense of their infallible consciences *along of* the Chinese; rolling their glass eyes in amazement, and asking each other, Did you ever! no I never did see such high contempt of equawlity in not installing the Chinese in all the r-i-g-h-t-s of our f-r-e-e republic, to the end that his vote and his oath shall be as good in N. York as in California—to keep *us* in power, and peddle out justice through the courts of our "common" country.

We wish the more intelligent leaders of the race to get this idea: if white men were as free from sin as when first created, were they *gods in flesh*, they would only be the more fit to

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serve the infinite Spirit. How much more should the lower grades of mankind feel the deepest humility and desire to do the will of the Supreme God ! The only fatal loss is that of holiness ; and there must be in every responsible life a period when, if holiness is wanting, all is lost. The anthropoids, whenever or wherever created, had no divine image impressed ; and therefore neither they nor their children had, or have, holiness to *lose ;* but they may *gain* holiness and eternal life by loyalty to the divine Head, the vicegerent of the holy Slave-holder.

The negroes (and their worshipers) have yet to learn that God, except as *providential* Ruler over Adam's race has absolutely nothing to do with this Bumbellion. This insurrection, from first to last, has not a particle of Christianity in it. Led about, not by Moses or by the Divine Redeemer, but by demagogues, the discovered Canaan is only a voting hole. The party with the "ideas" have at last hived about the platform of universal voting. But at least three-fourths of the white race are debarred, and rightly so, from direct voice in the formation of Constitutions or in the choice of representatives. According to howling statesmen, then, these three-fourths are *taxed* without representation. But it is useless to follow up such political reprobates. The basis of saving knowledge is slavery. Knowledge elsewhere derived is not *ingrained.* If it goes not deeper than letters, it is worthless.

In concluding this portion, which contemplates negroes and all anthropoids (a term of contradistinction to Adam) as possible subjects of redemption, consider for a moment the actual equality, as an abstraction, that pertains to brutes, to the unfallen anthropoids, to fallen man, and doubtless to *every* created intelligence higher than Man. The equality consists in this, that *none* are *naturally* immortal. And there is no truth in the serpentarian doctrine that what was once a monkey became in the lapse of ages a negro, and finally a man. The Creator is not a dealer in any such alchemy. And fully as ridiculous, and more stupid, is the untruth that every man-shaped creature is a piece of Deity with an infallible "moral

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sense" which knows what is right; and that this moral sense in each two-legged featherless animal is equal to that in every other rooster or hen. The negroes, therefore, should understand that the Creator *intended* them to be what they are. He did NOT intend to make one thing and blundered into another quite different. He has given them a place in creation, and when in their place, no gentleman will insult them or take advantage of their ignorance, lettered or unlettered. And having faithfully done their duty as slaves to the Superior race, many, we trust, shall have been educated by that discipline into a knowledge of divine redemption, a redemption not from temporary slavery but from eternal death, from which their purified souls shall be forever free. And as the Creator has not built a royal highway to life, it may be that multitudes of the Superior race may lose their souls, *not* because of mastership over creative inferiors, but by want of mastership over themselves. As freed by lawlessness, they should specially avoid the fanatics who, from confusion of the late contest of arms, have temporarily changed a federal republic into a sort of niggerish monarchy or empire over the entire white race in the *nation*. Compared with these Snobs, Thad Stevens was a genius. He knew that the pretended amendments created a mongrelish monarchy "outside" of the Constitution; and he was man enough to say so, in substance if not in so many words. The safe course, therefore, for the negroes is to have nothing to do with the wicked lunatics who rebelled against the Bible, and wanted to separate the North from the South by burning the Constitution. These old rebels have mostly gone to their last account, but left their political Kin behind, who may be politely described as dealers in Bumbellion. Some, it seems, havn't got sense enough to be rebels, and so are mildly styled Bumbellioners, and ought to be shut up in a pen to themselves. When the time comes for the Devil to be cast into the Pit the negroes should prepare themselves so as not to be blotted out of existence, when that tremendous revolution shall occur.

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This advice (free) is given by one who, although schooled in youth to believe in a Calvinistic God, a dark, terrible, tyrannical Omnipotence, sympathized in his own mind with the slaves on account of what was much needless stringency and cruelty. It stands to reason that, both parties in the U. S. having equalized to the level of a debased franchise, the inferior race would want to mix in with the moon-calves. The old franchise of '76, the politically sacred franchise by which the Thirteen gave voice to secession, has been dragged in the mire until millions of votes represent nothing but hatred of the South by the subjugating section; or, it may be, nothing but an office for some "loyal;" or a money bribe; or whiskey and cigars to a "patriot" whose midriff is the exact center of the universe. Votes are thus for sale or hire in the free shambles of the Yewnyan. (No-history thus names the fifth Brat of lawlessness.)

When the time comes for casting Satan down into the bottomless pit, it is the opinion of Magaul that every race and every individual who shall then be *out of his place,* through the same motive that caused the Archrebel to "leave his place" in heaven, will be killed by a visitation of God. The foul scavengers who fly in the heavens, watching for prey, will literally sup upon their carcasses. Instead of trotting after Pubs, trying to vote at their dictation, the negroes should refuse to vote at all. Why? Because the degraded ballot thrust upon them is red, like the club of Cain, with the blood of Martyrs to political Liberty. They should remember that no terms were made with their forefathers when captured or bought for transport and sale to the white man; because there was no more room for terms than with the four-footed work animals who are sold, now, to a humane man, now, to a brutish fool. But the negroes have been *elevated* by their slavery relation in the U. S., notwithstanding its abuses; and their real interest now is to make terms with the White Race, not for "putting back" to the old-time abolition-inspired bull-whip system, but for the inauguration of righteous slavery.

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When the angels of destruction shall receive their final commission, the negroes of the South being found in their proper place, will be passed over, as were the Israelites of old, when lamentation for the dead filled every palace and hovel in the land of Egypt.

Dismissing these lower grades of creation, we turn to WOMAN, to whom No-history has heretofore alluded only incidentally. It is now to be shown that, as she holds a distinctive place in creation, being in fact the Creator's masterwork in earthly material, so in redemption there are distinctive differences which separate between the life (or soul) of woman and that of man.

In estimating her share in the transgression and fall of Adam it is assumed by all metaphysical writers, theologians especially, that the woman was created and was present, with the man, when the first command was given in Paradise. This is only assumption. Adam was under Law, before the deep sleep, and while he was alone; and it is improbable that the Lord *repeated* the command after the formation of Eve. The man would surely warn his bride of the august command and dreadful threat. The words "neither shall ye touch it" were added by the man *or* woman, and the fault necessarily lies between the two. The woman is confidently accused of coining, thus early, from her own imagination; but the supersolicitude for his bride may have induced the man to *aid* the Divine command by this extreme caution: Woman, the law is thou shalt not eat; *neither shall you touch* the forbidden fruit.

This analysis of motives leads to the conclusion that the lapse of the woman from her place was not so much *sin* against *God*, as an offense of the wife against the husband; as it was through the man that she had knowledge that there was *any* law. Hence the destiny of the race as connected with this transaction was involved in penalties proportioned to the offense of each actor. The man was not condemned to instant death, but the ground was cursed on his

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account: the woman was subjected to her aggrieved husband; while the late exultant tempter was cursed to act, through all history, in the snakish guise assumed for his purpose; and instead of finding himself a spiritual king, disseminating *lawlessness* to a populous world through Adam as his pope, he must crawl and eat dust, as he converts the earth as far as possible into a proletarium of his own. Adam's offense was *sin*. Owing to deception, the woman was not conscious of any offense. Reaching forth to a fancied good, and not the breaking of God's law, was her motive. Adam knew better.

Here probably is more "orthodoxy" to be eliminated from religion. If the enemy did not effect a lodgment in the breast of woman so as to cross her mind with the impulse of acting in *despite* of the Lawgiver, she could not have been tainted with abolition nature to the extent of depravity. And if she only suffered an obscuration of the Divine image, as of breath on a mirror, the primary inequality between the man and woman in the creative presence is not ignored in redemption; and the first woman not having been depraved, the not unreasonable inference is that female infants are not born inheritors of depravity.

But whether the source of her knowledge was mediate or direct, she not only touched but ate, and was carried away by the redemptional curses. When the man was forced from Eden she had to follow. And, besides eternal subjection, she was involved with him in the penalty of toil annexed to his sin. The fact of *deception* furnishes no exemption. As the man was separated from the serpent by subjection to redemptional law, instead of abandonment to destructive death, so was the woman. And, assailable by the universal spiritual fraud, her means of resistance and escape are in the one gospel. Neither is there a Devil and Deviless to inspire wickedness into the respective sexes. The same author of evil works in both. The physical perfection of woman, compared with that of man, is the creative stamp of a more refined sensibility; but if, from any cause, her *creative* perfection is not

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sustained by a correspondent moral nature, this very perfection turns against her; and as the enemy, in the beginning, brought sin into the world through the more plastic medium of feminine sensibility, so now the same degrader works generally through some weakness of *vanity*, a heritage of the first deception. And when that sensitive nature falls entirely before the life-killing spirit, she who might have been a daughter of grace may become the most revolting object under the sun. As holy angels, brothers, by creation, with Gabriel, become Devils by *transformation* of their own nature instead of by outside temptation of some superior being, so may the *undepraved* young girl be transformed until her nature absorbs the *foreign* influence that makes a Borgia. The intermediate state in which the victim wanders off and is lost in the wilderness of abolition folly may be illustrated by an intellectual authoress educated into scientific infidelity among the superficial religionists of Great Britain. This woman is said to have approached the dark river in the mournful hope of annihilation; or, rather, in the despairing wish that her sleep would last forever, unbroken amidst the tumultuous sounds of the general resurrection.

Whatever may or may not be universal, death certainly is. No female has yet escaped, and only two men of whom we have any record. The possible consequences, then, must excite some thought in every mind, unless it is infatuated. Is there any probability that death can be inspired as some soothing narcotic, the morphic translator of this life into unending sleep? On the contrary, may it not be true that the continuation of life in Hades *is* the universal resurrection which includes all, just and unjust; initiating a series of punishments which end in the second death of the "unjust," *i. e.*, of all who are false to allegiance? It is difficult to believe that the wicked females of Old Testament history are still surviving the punishments of the intermediate state—a difficulty augmented, when it is evident many of these kind of

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women are *now* passing over into the unseen world devoid of Christ's righteousness, if not on a level with the ancient Jezebels; and, besides the burden of past sins, suffering undefinable fears as to renewal of the former body for purposes of final judgment. Far from dancing into paradise in elegant attire—in the finery of self-righteousness, as it were—the intuition of this dying subject of the Queen may be somewhat realized, and instead of an eternal sleep or a home in heaven, the wrongly allegianced females may be cast away as bad, even before the judgment.

When the *mediator* afflicts people in this world the intention is to prepare sinners for the judgment. Why, then, should not the intention of punishment in *Hades* be purgatorial? That is its intention here, why not there? After death, and *before* the resurrection of the body, we assume that the soul-material is assimilated to that of the next highest order of creation; and, whatever the change, identity is not destroyed. There is still a conscious *ego*, and Christ is still the mediator. And Christ no more gives power to "priests" to fling their *masses* into Hades than he delegates authority to these imposters to forgive sins here. Nothing then can be of such importance as to be accounted worthy to obtain "that world," *and the resurrection* (of the body) from which those conscious of dying in a wrong allegiance shrink back and are anxious to hide forever in the grave.

But whence comes this fear? And why is there an *intermediate* place for human life? Why any Hell for *final* extinction of life, human or angelic? Here let us call in, not the oppositions of science, but the aid of philosophy.

Repudiating the received creed, that a covenant was formed between the Creator and a certain *free* CREATURE (the nonsense may be varied by the terms *free agent* and federal head), we go back to first causes and affirm that this world and man were created in reference to the foreknown anti-slavery rebellion of Satan. Consequently, the *Law* was from the supreme, not as creator, but as Slave-holder. In this creation, not

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the *freedom* but *obedience* of creatures was to be specially tested, at once for their benefit and His own glory.

There is, therefore, no philosophical difficulty in the irrefragible *fact* that the Bible from first to last is written in the emphasis of slavery : fiery and inexorable, as emanating from the Almighty Being whose sovereignty had been called into activity by the open rebellion of a portion of angelic creation ; high and ennobling, as the same Being, through his covenant, furnishes the means of translation from a low serfdom into a glorious allegiance to himself, working a change of nature in man to make that allegiance *acceptable.*

This directs attention to this change, essential alike to woman and to man. A distinction is to be drawn between the Son of God and the son of man. The Son of God is *deity personified,* and while on earth his miracles were the work of his divinity. He who restores life to the dead is the *Son of God.* But as these miracles are not the gospel, he charges the subjects not to publish them abroad. He wishes not to be followed by loaf hunters or religious vagrants, however much astonished or selfishly benefited by his power. The Jewish nation and the Roman empire might have been awed into believing that he was the veritable Son of God ; and yet there is not sufficient causation in that faith alone to effect the regenerative change.

This forces the mind to turn to the "word made flesh," in whose works not only woman, but every responsible human being subject to death, is vitally interested. And not only these, but every angelic being connected with this earth or with the Almighty's stupendous Empire ; because, as we believe the fact to be, *no* creature's life is parallel with that of God, by virtue of the evolutionary act of *creation.*

This term evolution is not used here according to the atheistic theory of scientists. God's existence is independent of evolution, for He alone is a purely Spiritual Being. Every *creature* is formed, and of *material* that was once inert matter, so evolved in the creative act as to constitute the *differ-*

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ence between creatures. In this respect Archangels and insects are alike. That is, the essential distinction between the Creator and *every* creation is, the first is immaterial, the latter material. We know that man was created a little lower than the angels; *i. e.*, the brain and nervous material which gives him his *ordo*, his rank in creation, is not as refined as that by means of which angels are capable of thought and action. And as no species of earthly life can continue apart from its material, so no species of resurrected life can exist apart from resurrected material.

The truth, then, is found in this broad statement: That the *continuous* life of every creature is dependent upon renewal of the material. And as matter is naturally inert, not containing any element of life-perpetuity, every creature must be entirely dependent upon the self-existent *Spirit.* But in every instance the spirit acts mediately, and therefore all responsible creatures depend for life upon some process of mediation which, in the case of fallen man, is priestship. Man, therefore, including his womanly counterpart, is entirely dependent upon the *Priest.*

Here we are brought up to a grander view of the work of the Son of Man than has ever been realized. The imputation of the sins of man to the *uncreated man* is by the Father —using the term in its meaning of *authoritative* Father—an imputation that places the Son of Man under the necessity of conquering his humanity, by *action,* into real divinity; of passing through the fleshly life, from infancy to manhood, through the temptations of a power at once angelic and inimical; and of becoming GOD in a sense *other* than by genetic power. For, it is the Son of Mary who forgives sins; and to forgive sins is as much a *divine* act as to raise the dead.

But the object in deifying this humanity was not to perpetuate himself as man, but to fulfill the covenant. He acted in the purest unselfishness for the life of *creatures.* He says of his coming death, "thus it *must* be." He did not mean by this that the Sanhedrim or the populace were under divine

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compulsion to cry, Away with such a fellow from the earth! or that the Governor should in vain wash his hands of innocent blood. The "must be" is between him and the Sovereign, not between him and these human actors. His devotion of himself as a sacrifice was not to the will of these religious bigots or of Cæsar's representative. No man could have taken his life, neither would he have submitted to their hideous travesty of justice, unless his Father had *commanded* him.

But there is also a necessity as between "this man" and men, in the repudiation, by him, of sham religion. The Messiah *must needs* exert his mastership, which was so utterly opposed to the notions of *official* priests, so contrary to the *soulish* mind of man, as to evoke intense hatred. If this man, the Messiah, had gone around waving a sort of spiritual banner in favor of *fleshly* materialism, his popularity with the chief priests would have been unbounded. There would have been no collisions between the worker of miracles and the good sticklers for law. The former would have been made *King* to free the ancient Nation from the foreign yoke, and the Aaronic succession would have become an absolute fixture of the Jewish ceremonial of religion.

Priesthood, therefore, is concentrated in the *human* nature of the anointed Jesus. His materiality had to be perfected so that the Sovereign Father could see His HOLY SON, His mediator, in *human nature.* The born son of God is not the *priest* of God. But through all changes the Son of Mary (who was a pure blood daughter of David, and hence Jesus is styled the *Son of David*) used means for spiritualizing the supporting material of his divine Sonship. The chief of these means were fasting, prayer, and lonely communion with his ineffably holy Father.

If the *son of man* had failed in perfecting priesthood in himself, his body would have been dissolved; the Holy Spirit never would have been seen in bodily form; neither would aionic, *i. e.*, eternal, life have been placed upon the new basis of Jesus' resurrection, and thus made absolute to these angels

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who *have kept their own place.* The contrary proof is that after death he appeared to his disciples in his proper *body,* and even in heaven he appears, emblematically, in the material body of the "lamb" slain from the foundation of the world. And in that high world the inspired exile saw the *higher order* of creatures casting their crowns at his feet. And why? Because they know that "this man" has provided against all future acts of abolition folly, as well for themselves as for repentant sinners in fleshly material. They look with pity or scorn upon mortals who assume official priestship; and are filled with joy in contemplating their own interest in atonement, feeling assurance that the new life derived through the Lamb is infinitely more precious than that evolutionized in creation. No angel who has been washed in atonement can become another Satan, who lost his soul irremediably, not through the effect of his rebellion upon God but upon himself. The historian of eternity will record his extinction with the certainty that marked his creation in the far distant ages of the past. The man and his bride fell into the abolition trap, and all human life would labor under the same pressure of *extinction* but for the infinite wisdom of the Divine slave-holder, who extends the sceptre of mercy and of life through *His* priest.

The passing into Hades at the moment of death is either the *beginning* of the new life or the *extension* of the present life under new conditions. We think it probable that to saints the crossing of the narrow river is the immediate beginning of the new life completed after the resurrection of the body. But to all who are not actually regenerate death is the *extension* of the present life under new conditions, involving punishment, *remedial* or *destructive;* remedial, if they died the subjects of Christ, destructive, if subjects of Satan.

The fleshly soul of papist, pagan, Mahomedan, protestant and infidel—of all races of Man and all races of Anthropoids—is pleased at the idea of enjoying a blissful immortality be-

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yond the grave; but this necessity, the very substance of inspiration, of submitting one's own will to the exactions of a *real* obedience, is repugnant to nature. One does not object to a nominal obedience, oh no! if the Nominal can think of self as the latest issue of *divine* flesh and blood, and can thank Him for being so kind as to *evoke* the deity that lurks in the souls of *immortals*, and is drawn out by looking at, or wearing, or talking about the *cross*. This is a sort of spiritual politeness, like the amenity of a master who thanks a servant for waiting on him. This going outside the gate, relying for salvation upon one who in his crucifixion was esteemed both by God and man as a slave, is rather beneath the dignity of *our* nature. *Our* priest must not get so low as this. He must be one who is paid for his services, the Father's hireling. It is also counter to the feelings, born of human benevolence, which would fain look upon the deathly agony of Jesus as mythical; as though God had sent a spirit into flesh, incapable of human sensation, yet seeming to suffer for sins; inexplicable, because the expiator is himself sinless; impersonal and unreal, because he is divine. This idea of Providence ordering out that fainting victim to show by his *death* what sinful men and women are in the presence of the holy God, and also the destructiveness of death, is enough to take the romance out of high art churches. It is enough also to make thinking people look beyond the flippant levity of ignorance; the heavy array of technical theologies; the lying imputations upon God and his word; the adoption of these imputed lies as articles of faith; and to feel after all that there is a dreadful reality in the fall of man, and that death may not be the veil between this life and immortality.

The HOLINESS of the Sovereign is what separates between Him and his moral creation more widely than all other attributes. And when any of these creatures fall into a lower gulf of sin than Adam did, there supervenes a fearful gulf, traversable only by infinite knowledge and mercy. That the priestship of the Sin-bearer is the alone medium between in-

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effable purity and loathsome sin is a truth to which the natural mind, whether of worldly carnalists or churchly spiritualists, is dead.

It is essential to know that without mediation, potential as before the advent or actual as after that event, God could not be just in allowing sinners to live in his sight. He *cannot* look upon sin (it cannot be an abstraction) with the least allowance; and there must be death, *i.e.*, life-extinction of the guilty, unless a ransom can be found. Some idea may be formed of universal destruction consequent upon no-mediation, or inadequate mediation, when we behold the judgments hurled from the throne of *mercy* where the compassionate Sovereign bears long with the perverts of the Prince of the air until infinite Holiness comes down as *justice in action.* The destruction, less the stated exception, of all the Adamites and their animals by the flood; the burning up of the proud cities of the plain, and the last plunge into the lake of fire, are facts of retribution and proofs that death is abolished and immortal life a possibility, only by INTERCESSION. Notwithstanding potential mediatorship, God was *grieved* at having made man; he *repented* of allowing a king to the nation elected to his own service; and, to give another hour to Nineveh, He stayed the angel hastening with the divine commission for its overthrow, in accord with the intuition of his prophet, who knew that in the essentiality of His nature He was Love, and, in relation to offenders, He was slow to anger, and repented; *i.e.*, turned away as long as possible from inflicting evil. But for the intercession of Moses, the Jews would have been destroyed by Jehovah, for the purpose of making a nation of Moses' posterity, whose ears would have been bored to *hearing*, and hearts circumcised to *loving* His law.

If the Omniscient could not "from the beginning" have seen *His* priest triumphing over death, thus making himself worthy to receive, as man, *sovereignty* over holy angels, abolition devils, and sinful man, the condition of the latter would

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be desperate indeed. Redemption might have been connected with a Christ, a *born* son of *God* who would have refused to die; or the basis of life might have been narrowed to Adam's level, who before his fall was holy, and therefore was a *priest*, as to *preservation of his own life;* or, upon extreme supposition, man might have been left to himself, and then how many of the race would have been able or willing to attain eternal life? Had the Foreordinator acted narrowly, through Adam, making *him* the federal Head, and (consequently) pope for all his children through the whole of time, authority would have been given this pope to test the obedience of his race by some law, or code, analogous to the command given their father in his pure estate. But this would be a covenant of works, and what benefit would it be to the depraved children, since we know the first man, although holy by creation, contemned the command—the one command uttered by Grace? The children would need more spirituality than this poor pope could spare. Possibly the Ten Words could have come down into history through Adam himself as the mediator between Jehovah and his children, the descendants of Eve. In this event there would be no Holy Spirit to act on the mind and soul, and hence not one would now be left alive on the broad bosom of the earth to look back in imagination over the pulsations of Nature for six thousand years. For when the history of Man is pondered, though in these latter ages the Ten Words are administered in the infinite Patience of the ascended Priest (the gracious Pope), the wonder is, not the nearness of a coming catastrophe, but how long ago the silence of a second chaos had brooded over a world deluged or burned up, every breathing creature destroyed by a change in the physical aptitudes of life.

The Sovereign, then, having provided from the resources of Infinity a plan through which He enables Himself to act toward creatures of earth for salvation, in the alternative of abandoning them to Satan and self—the equivalent of universal destruction—that is, having devised in redemption

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agencies for the preservation and perfection of life (or soul) involving even vaster resources than those of *creation*, the question is, What could man do then, and what now, in his changed circumstances, can he do for his own salvation, or, in scientific phrase, for his own evolution ?

We have shown that atonement of itself works no change in God's nature ; none in that of man. The Sovereign acts toward man only through His priest, and hence he knows man only as seen through His priest; *i. e.*, as *justified*. This is the legal relation irrespective of the moral nature. The *relation* might exist though justifying *faith* were impossible. A vicious gloss of the text, "Ye are justified by faith," confounds legal and moral election as identical. But it is true that, in contemplation of the atonement as *legal* between the Father and the Son, the fallen angels are as distinctly elect as the unfallen angels, depraved man as well as undepraved woman. Legal election and legal slavery are synonyms. But this gloss is thrown into the shade by those who teach that justifying holiness is attainable by efforts of free-will. This is old Adam over again, who, after vitiating his legal election, would fain have freed himself of death and of the divine authority over his will by adding to the first sin a *trespass* in the then *unpermitted* eating of the tree of life. Notwithstanding the natural tendency of the soul of the female toward the deceits and vain freedom of Satan, as an angel of light, we shall assume the comparative soundness of woman's heart. If her mind could move around the circle of the truth, the whole truth, and nothing but the truth, she would be more loyal to the Bible than the majority of men. We shall therefore clear up the Book to some extent at least by means of the conclusions arrived at by this metaphysical reasoning.

It is certain that the mind can be so far abolished as to be incapable of forming any adequate ideas of God, especially of His Holiness, or of sin, eternity, election, faith, or any divine causation. One cause of this grevious evil is this:

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science is endeavoring, by every possible means, to eliminate belief in a personal Satan. And, of course; if there is no living and acting Satan the Bible is a huge lie. This form of infidelity gives sway to the Evil One to interfere with and to stop the evolutionary influence of the Priest in the soul, and even to kill the soul while the creature yet breathes, simply as a beautiful animal. There may be wicked females in the different epochs of history who, "doing evil" as toward their species, are unrecognized by the Christ as worthy of resurrection. Saith the Scripture, "The dead shall come forth, they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation" (or of judgment). But we think "the dead" here spoken of are they who died in some grade of allegiance, and that every female living and dying the *absolute property* of the Abolisher, will be no more noticed in the resurrection than a dead snake. The souls of such die with their bodies. Supposing, however, that there are many who do not die, like Sapphira, with a lie in their hearts, but with divided allegiance, it is probable that they, in Hades, will misconstrue punishment, fall into worse rebellion than ever, and be swallowed up on the second death *before* the period of judgment. In fact, it is not probable that any females will be brought before the Bar of God. Mary, the mother of Jesus, and all truly pious women, will have been translated during the second, or Hadiac, stage of divine evolution; the wicked females will have perished in their vain, sentimental, and foolish misuse of the elective hour; and none but Adam and his *sons* will have to appear before the judgment throne.

Let it be understood, then, that the term eternal as predicated of God, of life, and of death, is universally construed to the reverse of its meaning. No term can express the abstract existence of God. Doubtless mediation, as potential, *always* dwells with God; but as to man, mediation had a beginning and will have an ending. The "eternal" God is the Mediator; "eternal" life, the *effect* of mediation toward the obedient;

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and "eternal" death, the results toward the disobedient. The attempt of Calvinism to virtually separate the foreknowledge of God from his mediatory, aionic, or priestly, existence is absurd in the highest degree. It is human learning stumbling among stupendous mountains. And the assertion that election and reprobation were accomplished facts in the mind of Deity toward creatures designated to those ends in a duration termed eternity (as to which 500 billions of ages would be as a grain of sand to the universe) is only the foam of learned madness. Let it be understood also that the *predestinative* purpose is the *priestly* purpose of God, and people will begin to come to reason as well as to faith. In fact, God, as the Being of pure Intellection, would no more notice the existence of His highest angels, after their creation, and *apart from potential mediation* proceeding from Himself, than so many gasbags. And with the same conditions as to man, and particularly fallen man, He would as soon notice a pile of dirt. But, in consequence of the relation *made good* by His Messiah, *all* His creatures capable of immortality occupy the relation of elect, as *legal.* Satan, by creation, was as capable of incorruption and immortality as any angel. Though higher than Adam, he was created, like him, in the holy image; and therefore each, though fallen, are permitted to live in time as a *consequence* of this legal act of election.

One of the archangels by his antislavery conspiracy and act became an abolitionist and Arch-rebel, and there is no use disguising the fact that this angel, styled in the Bible Satan, the Dragon, and the Devil, acts upon the human soul as a *priest.* And it is owing to this fact that the world is and has been, from the beginning, such a scene of ignorance, falseness, and wickedness as it has been. There is not a particle of doubt that this inimical angel and his hosts have acted "from the beginning" upon the *pagan* soul, the *heathen,* and the *covenanted* soul, everywhere and ever since the mind has formed any ideas of religion. And the Will, which is *mind and conscience in action,* has been so dominated by him in every age,

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in church and state, and in forming every species and grade of faith, as to have neutralized, in various degrees, the monitions of the pure Priest through his omnipresent Spirit, and to have converted the world practically into his own kingdom.

To avoid generalities, here are offered a few illustrations of the grotesque ideas of *sin* to show how men and women may *convert* (not be converted by) the monitions of the true Spirit. The Female with the Conscience thinks it is *sin* to own negroes as *slaves*. Then such ownership would be sin to *her*. Finnekan is sure it is *sin* to drink wine or intoxicants. Then such drinking is *sin* to *him*. Miss Earnest is doubtful if it be not sin *to dance*. Then *she*, avoiding sin, ought to shun the dance. Mormon smites the Old and New Testaments against each other, abolishes *both*, as to himself, and defines sin by an independent "revelation," dug out of the ground. This is merely a trick upon *his own* conscience; and does it abolish the *Law* of marriage published by the Christ in person? Summarily, anything done by an individual contrary to his own or her own *faith* is *sin* to the *individual*. Divines, to make confusion worse confounded, denounce *inability* to believe in the Christ as the greatest of *sins*—inability that may range from congenital idiocy up to the highest intellections of actuated monstrosity. Satan, as in the elect relation, has been admitted since his fall among the sons of God; and we know that he does believe. Why not then to the salvatory extent of repentance and allegiance? Because his notions of a holy slave-holder, so utterly intolerant of the wicked *entity*, SIN, are confused and inadequate. Could he speak in any tongue extant, he would shout, Don't mention such a thing as *actual* sin against God: preach mercy. He might become as hopefully pious as some "Christians;" and makers of honest Gods might aspire to episcopates in the church of the anti-slaveryite.

Were the Apostles on earth to-day, they would take no stock in this sin-stuff now current in every pulpit. Neither does

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it follow because these wise teachers *could not* define sin, except by the Law, that the elect—in their own estimation—might be horrified at a fashionable mother of Jude dancing like a gay fly in genteel balls, but testifying against sin by frowning on French can-can ; or a father Peter not too full of old rye leading an unconvented sister in the german ; or a Paul abolishing property and befouling a great Federation through the sub-influences of a *creaturely priest* who persuades consciences that nothing is *sin* to persons who *think* they are right !

Here we find the basis for a great number of faiths ; and this philosophy of *faiths* leads up to the broad proposition that, although the Divine Slave-holder has done *everything* in law and atonement, man must do everything *within the limits* of his own or her own action, which in general terms is this : abjuration of allegiance to the fallen degrader of the mind and conscience—the busy maker of *faiths*—and severance of *union* between that rebellious creature and self. Faith cannot destroy sin as something *actual.* Where Christ acted under law, *in our stead,* true faith appropriates that obedience as perfectly justifying ; and the weak obedience of the sinner to the Law-giving Owner of Souls is lifted by such faith above the vain ideas and ceremonies of pagans, Mahomedans, heathen, and nominal Christians.

Apropos to this reasoning it will be asked : What does Christ mean by this ? Many are called, but few are *elected.* It is assumed by all sects that every one elect is, *ipso facto,* saved. But it is the *moral quality,* the work of the pure Spirit through inspiration of true and adequate faith, that marks the elect in the sense of this declaration. Mortals, who could not live a moment unless there existed the justifying *relation,* at first have confidence in the world and flesh, thus preparing a basis for the morbific action of the *creaturely* priest, whose imitative devices too often end in a repentance to be repented of, followed by a spurious holiness. Suppose there is an escape from these vanities (in the case of boys it is

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sometimes Beelzebub slavery in its lowest form) by a faith which lifts the *purchased* by the blood of Christ unto the still higher relation of election, styled adoption, still the Imitator is at work to turn pride and vanity into the way of self-righteousness. People must attain the moral stamina of elect according to the *predestinative, i.e.*, the priestly, purpose, before the power of the false priest is practically destroyed. Even then some temporary inroads may be made by the angelic adversary, as in the case of Peter, who lost his faith, temporarily, when he saw the Son of God and his hoped-for earthly King apparently *helpless* in the power of his cruel enemies. It is the false Spirit who colors the imagination of every grade of earth. In the lowest race he takes hold of the *love of life* (implanted in *every* creature in the prime act of creation), and inspires the anthropoid with fetichism as a *guard* against death and minor evils. To the pagan he returns the dreams of the pagan mind—the horrid gloom of Siva, the resplendent unbounded vastness of Nervanna; to the Mahomedan, a Mahomedan paradise; to nominal Christians, thousands of illusions connected with a verbiage of Christ; to the elect who have attained the relation of adoption, the divine Law and something besides, *almost* as good as Law. The pure Spirit acts directly upon the mind, and through the mind upon the soul, causing growth in grace to extent of love, joy, peace, long-suffering, and every virtue most lovable. The impure Spirit tones the mind through the *blood* and *flesh*, bringing into *life* the large and detestable family whose names are found in Gal. v., 19, 20, 21. Thus it is that the disguised *priest*, who in the beginning could deceive the woman only, is now deceiver of man also.

The world is sadly in need of One Church united in one Lord, one Faith, one baptism of the Pure Spirit—a church that will have learned to preach the gospel of the Son of man; and unless they understand something of sin as a reality they can never preach the gospel. It will be from the argumentation pulpit, and not by sessions or ranting sin-makers, that the

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blind outgrowths of human nature (the hydra of heathenism) will be destroyed. For example, denunciations of dancing as *sin* will be left to ignorance; but young women will be taught to shun promiscuous dancing in public, from its tendency to form light, trifling minds, to say nothing of the testimony of history to its low and criminal associations. From the families of the Herods and worldly great (the worldly "wise and prudent") the pure and wise Jesus could call but few. He *could* not, because the women of those palaces of iniquity, however undepraved by birth, were so *educated* as speedily to become as much the subjects of Beelzebub slavery as the men; involving the kings and emperors and their satellites, male and female, in the foulest sensuality. Neither will pulpits be filled with arraignments of gluttony or drunkenness as *sin*, although it is expressely warned that no drunkard shall inherit eternal life. To be rich also is not *sin*, but Christ by a remarkable figure of speech has put on record a solemn monition against the insidious Mammon, a witching means by which the false priest *saves* the life here to be *lost* in Gehenna. As to this species of idolatry, the poor, whose *supreme* craving is to be rich, are in the like evil case with the actual possessor of wealth, whose god is self. And, in general terms, any family, congregation, church, section, state, nation, or empire once deflected from the Sovereign Words, and entangled in such *sin-stuff* of their own, soon slide off into some *faith* of their own, demonstrating not only that their trust is *not* in the priest of the Bible, but is an actuation, it may be a *thorough* one, by the lower Spirit. It is on this view that No-history denounces in such violent terms the fanatics (whether "honest" or not is immaterial) whose righteousness was the outgrowth of this foul priestly union between self and Satan; and who from one side of their mammon-shop sent the gospel of drivel to Africa, and from the other the religion of rifle-allegiance to the South.

This brings us again to the idea that sin in every *ordo* in the higher creative scale originates in the desire that SELF

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should have no master; and that all sins derive their soul-destroying power from a fatuous reliance of the creature upon acting out his or her own priestship.

But there is nothing in the creature except the ability of *avoidance* that inheres in the priestship of nature, and which may be exerted to the extreme of abolishing the justifying goodness of Christ within the limits of its own action—an avoidance that does *not* invalidate the divine relation, but whelms peoples and nations into false allegiance.

This tendency of *created* nature to become faulty in obedience shall be here generalized under the term, freewillism; and when it is understood that the very thoughts of the holy angels are chargeable before the Holy God with folly, the universal empire of freewillism is apparent. A few examples must suffice.

When the Mediator says, return unto me and I will return unto you, freewillers construe this into a sort of *bargain* offered by the divine Majesty, instead of the encouragement to fugitives by the *Kind* MASTER to return to their place. Also, in the personal absence of Christ from this world, Mr. Pope—who but he?—walks boldly in the strength of freewillism into the Temple, exalting himself by making laws, unwritten and unuttered by Christ, and wickedly assuming to forgive sins. And although Protestantism is not that impudent, yet every device of freewillism to avoid acting under the whole truth and nothing but the truth has been sought out; and perhaps thousands of sects have sprung into being, short-lived indeed when compared to the old man of the centuries, but sharing to some extent the errors and excesses which disgrace the *mastership* of the Pontiff. Magaul classes every name as a heresy that denies imputation *in toto;* as a sect, that makes Adam the federal head; and as a semi-sect, that *divides* imputation between Adam and Christ. Pelagius was right in denying the imputation of a mortal's sin to his mortal posterity. He erred, to extent of heresy, in repudiating imputation *in toto.* But after assuming that Adam's children were as pure and

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sinless by birth as their forefather was before the calamitous ingress of Satan, he was logical in converting them into religious free dealers, recipients of *grace* according to *merit.*

The great concern of every human being is in the "eternity" which is ahead, not that which is passed. And as God's act of justification, *of itself*, effects no change in man, there must be a vinculum. What is the act of the mind, of the soul, of the spirit, that binds the creature to God—an act that must be inspired by the Spirit from above and rise to the pure source whence came the inspiration? It is faith. Is it a faith in a self-existent creation? or in a Creator? or a Lawgiver? or in an immortality that *conjoins* Creator and creature? or in our works as meritorious? It is in none of these, and in nothing else except DIVINE PRIESTSHIP; and this faith is *effectual* only as *subduing* the priestship of nature. The repentant sinner who believes in atonement *is* justified to extent of pardon for past sins; and pardon is a priestly act, without which regeneration, before or after death, is impossible. But pardon of *past* sins cannot *destroy* this natural freewillism which demands sensual beauties and even impurities and sins as its daily food; and hence, whoever seeks the righteousness of the justifier must daily renew allegiance to Him as Lawgiver, because the sovereign words cannot be made effectual for *life*, independent of faith, which, begun in justifying grace, is *increased* in sanctification or soul cleansing, and is carried to the *limit* of each spiritual capacity in regeneration. So that when the freewillism of sinful nature is subdued by the efficient indwelling of the holy Priest, the *acting* righteousness of the true faith shall exceed that of scribes and other hypocrites, tithers, and traders in the ceremonial as law.

Now there possibly are multitudes who have died, having striven, like the pious heathen spoken of in Scripture, against the priestship of self and Satan, practically in allegiance to God, but not yet regenerate. Death is the step into Hades, and is that dark state, the *night* of which Christ spoke, in

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which no man could work ? Or, rather, is not this the closing day of the last period in which redemption is *continued,* in analogy with the ages before the flood, when Jehovah acted, not as Lawgiver, but as pronouncer of the primary curses and blessings, and was reverenced by the few as the *promiser* of a Savior ? If the dying Savior pardoned the dying thief, why cannot the ascended Author of life rescue from the second death all who entered Hades unallegianced to the abolisher of the soul ; and who even from that gloomy region cry to the Savior for *life,* and not to father Abraham for ease of physical torment ; or rely upon the *intercession* of some bald-headed imposter on earth ?

Women should keep this in mind : if Eve had not been deceived by the personified Liar, probably the first sin would never have been committed. But it does not follow, though *Satanic* death had been kept away, that the race could have lived on without reference to a higher existence. Upon this supposition of a pair innocent of sin, lazy piety passes in review a world stocked with myriads of white apes dressed in nature, *immortal,* junketing in an earthly Eden, munching an Ethereal tabac guiltless of slime juice, quaffing the wine of Carmel, or sending up a cloud of incense from narcotic more transporting than Arabian poppy, perambulating all over a globe everywhere temperate as to heat and moisture ; no vapory ruin brooding in the heavens above, no fiery mass a few cubits below waiting the Almighty's breath to engulf the solid earth in flame ; but roaming in the freewillism of nature, the females too æsthetic to build a brush arbor to a supposed Queen of heaven, and the males too lazy to please old father Adam with a hut of clay.

Theology lays a basis for its long list of failures in this imaginary Covenant of *works.* As usual, we must have the stipulations of a *bargain-maker* and not the commands of a gracious Master. God stands Himself off, as it were, waiting on the big chief a little lower than the angels and considerably above the anthropoids, compromising His absolute Su-

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premacy by an assumed promise of something good *if* the big chief will only obey. Had the pair held out for *seven days*, orthodoxy thinks that the septillion family would all have been good children in no need of any further "thou shalt, or shalt nots," or sensible presence of a Mediator; and that thenceforth no evil would have been known on *this* planet. No sickness, no sorrow of heart, no death, no poverty or riches; no civilized claw-hammer forked-radishes thanking *gawd* for superabundance of sunshine, palm oil, and wives; no German king offering his female subjects in "marriage" to negro bucks; no Dutchman smoking pipe while vrow scratches tax money for support of such *kings;* no war, or no-war, or *waw;* no government, no taxation, no bleeding and dying for the chattelish "laws" and 'stutions of worthless demagogues or "divine right" despots; everything serene, without a Hottentot in Africa, a squatty or tall missionary cast out from either pole, or any product of red earth or porcelain dust, to disturb the complacency of one huge earth spread out like a nursery, and *one race* to furnish the populous flood.

If Adam had not sinned as he did, it is conceded that this portion of God's dominions would never have produced such *monstrosities* as have appeared, especially if the arch-enemy had been deprived of all power over man. But there is a priestship of *nature*, apart from *outside* inimical influence, which is the groundwork of evil *in every creature.* And from its promptings some mortals would have grown ashamed of obedience to a *mediator;* others, mutinous at the thought of having to look up above self and nature in acknowledgment of blessings. Thus, in the course of time, a growing opposition to the Mediator would spread among men. The earliest Cains would not have been actual murderers, but would have lived *freemen, i.e.*, would have sulked under Divine control, nursing uncharitableness, envy, and the numerous brood of petty selfishness; sycophants before any fellows who might get up a slime-built throne; imputing wrong motives and sniveling at the observers of righteous law, as rebels; them-

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selves rebels against righteous mastership, as saying, I want YOU, GOD, if you *are* my creator, to know that this is *my* mind, *my* soul, and if you make laws with due respect to my will, we can *agree*—in short, these would have been pretty fair prototypes of what most religious and political society now is in its best clothes.

But at no time, either at first or last, in the progress of *eternity*, has the Almighty by an exertion of His omnipotence designed to free man from Satan *where man himself is required to act* against the false spirit. And although abolition death had been kept away by *Adam's* triumph over the enemy, the time would have come demonstrating to Adam himself that man is not immortal. What, then, becomes of the Cainite sect, the big church of *former* day saints, whose sole righteousness would lie in the fact of descent from an *unsinning* father? There would be the seven ages noted by the great interpreter of nature; then, death as the negative of immortal *life;* and then the freewillers would be as though they had never been. If Adam had not sinned, death would reign, but not as penal. No divine mediator would have come in the flesh to triumph over destructive death, and therefore there would be no resurrection of the dead. Whoever might be found worthy of eternal life would be lifted above death by translation; but before many thousand years had passed there would be none fit to be translated. The Bible record of the rapid spread of evil, and of the universal freewillism with which the first ages corrupted their way, will afford a clue to the natural repugnance of all creatures to the ineffable Purity of God. Perhaps the earliest obscurations of the Image would have been located in contempt of and disobedience to parents, the infection spreading until the entire race, male and female, had been tainted by offenses similar to, if less virulent, than those of the rebelling angels, whose reprobation is *not* predicated upon some inexplicable act of pre-sovereignty, but upon the unrepentable *assertion* of their own priestship. And supposing the world

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under these conditions to have remained the habitation of man to this hour, and that the Almighty should now turn loose all the elements of destruction, probably not one would survive. If Satan and his hosts could CREATE a world of their own in which to live independent of God, possibly a few selections, the *crême de la crême* as it were of his *fleshly* brethren, might be saved from the wreck by some Plutonic contrivance; but that intention of the proud and jubilant sub-creator (and Unitarian as to government over *his* world) would surely be neutralized by reflecting that every breath wasted in vitalizing such dead things would add but little to his happiness, and might detract that much from his own immortality.

If, then, the descendants of an *unsinning* pair might have so lived as to sully and lose the image implanted in creation, with what fatal ability may not the race, actually fallen, invent substitutes for the divine purity! neutralizing by false assumptions the very object of atonement which is to furnish men and women the means of *incorruptible* life, the essence of immortality. The point to be determined is, whether the means of immortality are *available* in the state of existence that follows death and *precedes* the resurrection of the body. If the atonement is inoperative from and after the moment of death, every unrepentant abolitionist will be inevitably damned. But charity impels the belief that the acceptance by the Father of Jesus' atonement made pardon a possibility to Satan himself, unless upon final trial it shall be found that the assertion of his own priestship against the divine holiness was so violent, so *transforming*, as to have placed the actor in the coils of unatonable lawlessness. It is axiomatic that no transgressor who *cannot* be pardoned can obtain immortality, and that no one *can* be pardoned except through atonement. The time will come when the angels, who are sinless, and therefore not amenable to formal pardon, will rely solely upon the atonement for incorruption and for immortality.

Oh, woman, be no more deceived by the verbiage of sects

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and heretics! The term aionic (*i. e.*, eternal) does not define the *existence* of God. It defines His relation to mediation; and mediation, as to actual sinners, or any *creatures* who need atonement, had a beginning and will have an ending. If the holy angels themselves must be washed in atonement for perpetuation of life, much more must the purest female, whenever born or wherever existent. The awful existence of the Divine Being is wholly above and independent of mediation. The eternal God and eternal life are joined as cause and effect. Eternal death presupposes the *preponderance* of the lower causation. The "eternal" distortions of endless-hell priests, and hop-into-heaven freewillers, and you-be-damned-anyway electionists, afford no explanation of the deep emotion of the Savior, who knew the value that would, after death, be placed upon the soul by the blind creatures who were going into Hades, impenitent, in spite of His then bodily presence and preaching and miracles, and of most solemn warnings of judgment to come. No malicious joy filled his breast, knowing that he would, in the far distant future, be the Judge of those, his enemies. His compassion was genuine, and was exerted to the utmost of *mediatory* powers. Divinity did not come down to earth to produce a generation of vipers, or to warm sin and abolishing death into being. But *mediation* is divine, and did not end with the death of Jesus. It is transferred to the Bema of Christ where the dead are called to account and judged, not according to a repentance *after* death, and a new series of works based on a *Hadiac* conversion, but according to the "deeds done in the body." And when the great judgment following the resurrection of *bodies* shall have ended, Gehennic agencies will be unrestrained, and every life finally reprobated will come to an end, either suddenly in a wide, all-engulfing catastrophe, or by degrees, in analogy with birth and death in the present state. Of course there are some cold-souled creatures who can see nothing to shrink from in the idea of *life extinction* hereafter, and probably to such gross minds the reality will be as the

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punishment of a half-dead carcass. But there are higher mental organisms, and when these, in Hades, shall come to know that their wrong allegiance resulted from their own folly in having debased the liberty proceeding from legal justification, *i. e.*, the hour for repentance, the talons of grief and despair will fasten deeply into the dying soul. It may, indeed, be as commonly believed that the gate of justification is closed at the moment of death, and that Hades is the place where prisoners are *detained* for trial; and that these reasonings upon the intermediate state may be but the metaphysical substitutes for a faith not founded upon the rock, and of a charity almost universal. How much greater need then of listening to the injunction, Take heed how ye hear! Whether Hades is or is not an intermediate state to which the atonement does or does not relate, still "somehow and somewhere" the children of the Arch-rebel will *disappear* from God's universe.

It remains then for woman to act for herself, within certain limits, in religion. Whoever, says Christ, forsaketh not all that he hath cannot be my disciple. This does not mean that every rich person, as was required of a certain young man, must abandon his wealth; or, in any particular, that there must be a literal abnegation of what is lawfully one's own. It means that nothing is to be supremely sought after or relied upon except the pure priestship of Jesus. Hence the necessity of seceding (at the least mentally) from papistry, from the semi-papistry of protestantism, and especially from every abolitionized "church;" because in these dens there is a practical independency of the Creator, worse, if possible, than the insult to the *mediator*. From the temples of the Man of Sin prayers are wafted upwards by the "intercession" of officials, the incense of idolatries, sorceries, and superstitions coalescing, and hanging like a dark cloud over a gloomy world. But who can say that this Personification of sin is as bad as the hideous Caliban who has improvised the blackish new master and thinks he is thereby a whitish new man?

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It is time, then, for women, the world over, without any of this ridiculous parade of "woman's rights," to enrol themselves in *Christ's* Kingdom, and let whomsoever it may concern know that the different nations are no longer to be nurseries of Satanic slavery, the males from birth *allegianced* to some government or other, and set apart in the prime of manhood for purposes of civilized, or we should say uncivilized, homicide. There could be no greater satire than to post the prayer, Thy Kingdom Come, in these allegiance shops, where the order of every day is: More cannon to thin out our brethren; more taxation to happify the lives of freemen.

The women of Europe can estimate the degradation into which the sex may fall by viewing the black slough into which her sisters in America are invited and seem to be sinking. In this *nation* the daughters of the Creator's master-work of earth are partially debauched by lawless law-makers, whose every instinct of honor is lost in sordid greed for self. Having, as far as possible, forced upon others what they would resent as deadly wrongs if forced upon themselves, these dealers in free and equal virtue are wilfully agnostic, or rather gloat on it that Madam Pridepurse, a common vulgar slattern in the "national" streets, will bring up daughters for prostitution by first debasing their souls before the Moloch of one-raceism. And women of native modesty are winked at by apostles of smuggery; the young girl emboldened "to leave her own place," to come down among villifiers of the Creator, and to have her distinctiveness of character as a lovable creature befouled in the slush of U. S. politics. And some let-me-be pollstrutters are responding. What a pity!

Woman need not be surprised that a conspiracy is formed against her eternal welfare in the matter of marriage, where the general authority of the Bible is flagrantly defied or reasoned into nothingness. There are three principal factions: the priests of the Pope who convert marriage into a sacrament; modern legislation which is a sort of free trade

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brokerage; and the partnership between alleged divines and Mormons in creating a polygamous God. The angelic Michael affirms against the sacramentarians that marriage is only a contract; against the legislative traders that it is the purest and most inviolable of contracts; and against the club of alleged divines who take Mormon in theirs, that the Creator is a monogamist. Had He intended polygamy He would have created two, or more, females for Adam, but He created one only, and the Prophet gives the reason. Mal. ii. 15.

Just so, retort the alleged divines. Your Creator is a nothing, *or* your pretended Jehovah-jesus is a weakling who for 4,000 years dared not *legislate* on this subject in accord with the Creator's mind. He, through his man Abraham and his man Moses, allowed the practice of wife plurality, and if there is any fault His is the fault. *He* is to blame because old Solomon filled his palace with a thousand of the fair creatures.

In this sufferance of what the *Creator* did *not* intend, there is a principle of mediation, latent for ages, brought out at the proper time. That Jehovah-jesus *legislated* polygamy into existence is *not* to be an article of faith. He, as the Christ, did not quail before the Jews on the charge of inconsistency. In the sermon, the Son of Man emphasized as Law what was the mind of the Creator in the beginning; and the federal church will take this as fact, viz.: that the acting Jehovah has ever shown a gracious forbearance towards His people in *their* administration within the relations established by Himself. He said to Moses, Go, get thee down, for this people that *thou* hast led have corrupted themselves. In the matter of plurality it seems that Moses acted on his own ideas of right—ideas, no doubt, based on the example of Abraham. It is the fact, however, that Abraham took Hagar, a domestic slave and pure blood daughter of Ham, at the instance of Sarah, his wife. *She* was, then, the prime mover in the matter of Jewish polygamy.

In the past and in the future measurement of time described

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by the term "eternity" there is perfect harmony between the Sovereign and His mediator. Hence, when having come in the flesh, he laid down law upon what was before then discretionary; he did not spring an *amended* righteousness in face of the Creator. It was new to the Jews, even to his own disciples. And here comes in the distinction between law and grace in reference to judgment. People will be judged by the *graven* Laws. If all duty were comprised in *one* law, the world would be judged by that alone. And if man lived and died entirely without Law, and was then subjected to laws promulged in Hades, judgment would not be retroactive, but would be based on the *Hadiac* code. Hence only as the conscience was a law to itself can any creature be judged where no law was *published*. He is poor in intellect who thinks the righteous judge will arraign any one for marrying more than one wife at any time during the first four thousand years. But every one who now contemns the law of marriage as ordained by the Christ will be judged. The priests who are too holy to marry, and the Mormons who are too unholy not to have several, and the civilized traders, will have a bad time hereafter pleading the say-so of Mr. Pope or Mr. Brigham or Mr. Legislature. And here, too, we may form some estimate of the difference between *words* washed in atonement and the deadly power of the words burnt, as it were, into the adamant. The Sermon is the summary of *grace* by the great PRIEST to whom the Ten Words are the steps to those virtues against which *there is no law*. No one will be judged for *not* turning the other cheek to an unjust aggressor; but if the combatants waste the hour of election in bickerings or more deadly conflict, the Law comes in and will surely slay the aggressor, and may badly wound the comparatively just antagonist. Upon this principle the *modern* violators of the Creator's ordinance, as published by His priest in the divine Sermon four thousand years after man's creation, will be relegated for trial under the seventh commandment. The final judgment will be predicated solely upon the *ten words* published from the burning

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mountain ; and, where those words were not published, it will be predicated upon the actings of the conscience so far as each conscience was capable of apprehending the idea of a *righteous* God. And in proportion as man's imperfect allegiance is made acceptable to the august Sovereign, through intercession of his pure and beloved Priest, who alone opens the way for return of the fugitive who has been undergrounded by the Devil into the free den (where males and females are not much bothered by divine law) will the *condemning* force of Sinai be lifted from the offender. Hence, the word of the Judge is not, come ye blessed of ME, the Savior, but come ye blessed of my Father. And the Father here spoken of is the Sovereign whose radiant purity will, as a fire, purify the soul-material by consuming the dross collected in the soul.

True marriage, then, like the union between Law and Grace, represents the union between divine *slavery* and divine *liberty*. The law-place of the wife is fixed by the tenth Word, which estimates her as property along with men slaves and maid slaves. Some masculines will say this is right—this is all one with chattelism. I can now beat my unquelled female-property as I can beat the patient ass or tough ox. But these sort get no countenance from the Apostle who says, "Husbands, love your wives as Christ loved the church and gave himself for it." Woman, then, being compared in her moral beauty to the Church, must attain Christian exclusiveness. And how can that be attained ? By worshiping the Sovereign, defined herein as the Slave-holder of the Universe. And what is worship ? It is *acceptable* allegiance. But suppose there are creatures of transcendent life-power so far above the angels of our system as to suggest the immeasurable distance between our little world and Sirius, the *life-distance* between these Intelligences and the Sovereign would be as great ; and they could not offer acceptable worship except through some influence emanating from *Himself*.

Woman should know that the world has ever been and is yet the theater of false exclusiveness. For a living instance, there

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is M. Renan, amiable in polished circles, a writer ornate. What is he? Nothing but a deist, one who thinks one can come near the Divine Majesty, not through the atonement, but through the cultured intellect. He cannot worship the God of the Bible, because he rejects the divinity of the only One through whom allegiance can be offered. And if he, so naturally endowed, falls short of the means of immortality, much more will the calamity of Deism overtake the swarms of infidel evolutionists, dabblers in atheistic politics and literature, involving in many instances their females in their own ruin. No human being, certainly, can worship, *i. e.*, offer true allegiance, except through the atonement which emanates from Sovereignty; but this being done, the life of true liberty begins. And when the Law is ensoiled in the heart, no evil acting from *without* can destroy the freeing influence of the holy Priest. The apostles present the most perfect example of attainment of Christian exclusiveness, and subsequent diffusion of their attainments through every condition of life. Locked in the dungeon, their souls were at liberty by internal communion with the Sovereign (as when His glorious slave stooped and washed their feet), and through the more than midnight gloom cast over them by Cæsar's shadow, they sang praises to the unseen Power. The spirit of atonement transformed the dark and noisome dungeon, and their souls were washed clean, every whit, to offer up divine homage in song—transported temporarily to the heavenly realms of perfect liberty, when the Law as an *external* force upon the Soul would be as useless incentive to righteousness and holiness as upon the soul of the divine Priest.

It will suffice then for woman to obtain, through faith, the *knowledge* that the Son, though one in nature with the immortal Father, became man by being born of a daughter of Adam. And as he made himself meek and lowly in submitting his own will to that of the inexorable Sin-hater, so she must follow him, not in trying to share his sufferings as if emulating atonement by *doing penance*—this is one of the

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follies of popery which converts the creature into a Co-maker of atonement—but by co-operation with the divine Priest in *obedience* to moral Law. Thus will she learn that to be in allegiance, not to some paltry mortal or many-headed personification of false freedom, but to the Savior-King, is to please the Almighty Being who created the Universe; and that the relation enforced by Him as universal cannot be degrading, but is corrective of pride and of everything false and heartless, in order that His sinful creatures, in respective degrees of intelligence, may be partakers of His Holy Nature. And when the education implied in Baptism is begun at home, and the plastic minds of young subjects are imbued with the healthy elements of obedience (if possible more through love than fear), the influence of the lawless One, which is at the bottom of all evil in this world, will be neutralized: and men will no longer be puppets moved about for the benefit of false churchism or unhallowed ambition of kings and rulers. The judicious *despotism* of the parents will prepare young subjects for a divine despotism repugnant to and subversive of that of the fell Spirit whose mode of existence cannot be comprehended, but whose influence over creatures inferior to himself in intellection is so disastrously manifested.

To direct the mind of both *man* and *woman* to the prime causes of ruin, No-history will now designate the two superior Beings as the Sovereign and Sub-sovereign. The Sovereign creates the atmosphere, but the other occupies it, and has long succeeded, and still does, in keeping the vast majority, even of the highest race, in a measure within his power. He is bitterly antislavery, *as against the Sovereign*, and therefore utterly devoid of holiness. And to maintain his dominion he has ensoiled two germs, which have sprung up and constantly imbue the atmosphere with the two falsities of free agency and innate immortality. And to the degree that these falsities rule, is read the gradations of ruin. First, if you please, come the various governments whose flags are carried by *free agents* with *immortal souls*. Then come the various churches

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—We are all free agents with immortal souls. Then the land owners and the slave owners, with the same escutcheon. Lastly, the camp followers, bummers, drunkards, thieves, murderers; but still there is upon the bedraggled escutcheon, in dim characters, We are free agents with immortal souls. But what ghostly things are these hovering over the vast column? and who is the generalissimo of the whole, who really converts inbreathed falsities into fatalities for the ensnaring and subjugation of mankind?

The necessary consequence is that no mind *dominated* by the Sub-sovereign is a safe guide. Much less can the masses act, especially when agitated by passion, except as addle-souled creatures, but whose very selfishness counteracts, in some degree, the brooding spirit of ruin. They are free, as against each other, with more or less subordination to certain sacred animals, such as kings, priests, etc., or to the *popular* department of the generalissimo; and one grade of folly or crime is set up against others. Here an ass lifts up his voice and brays, e-quawl—quawl—quawl. Then from the palaces of kingcraft come allegiance—legiance—liége. Here's your *church* —none like it. Right this way, gentlemen, here's your gubberment—burst all the whiskey barrels, and the millennium is upon us. But the chorus is not complete until the fine-voiced frogs raise the shrill croak, let us *vote—vote—ote!*

The Leagued Sons of Independence will not organize to fight windmills. The plain fact is here: this nation is in anarchy, *i. e.*, federal anarchy, and the human supplement to the generalissimo wheedles and coerces the people into continued acceptance of their anarchy. And the need for the League arises, *not* because the democratic party is leveled, permanently, with these destroyers of the Union, but because that party is entangled in one-raceism and other trickeries, by which they are deluded into false equalism. Or perhaps a better statement is, that the leaders in thought and action are anxious to restrict the masses to the tame capture of a desecrated government.

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If one is devoid of malice, the almost frantic hatred inspired by the accursed abolishers of covenants is near akin to true religion. Think for a moment. Starting the federation and its *government* was an experiment, and was brought about neither by oaths of allegiance, nor by bloodshed, nor by force of any kind. The very fact that the government depended upon federation carries the very fact that it was a creature *limited to its place* by the solemn stipulations of state honor. And the agreement between the independencies, that the constitution might be *amended*, did NOT confer the right to move the government from its honorable place of *Agent for Independencies* into the dishonorable place of *imperial tyrant.* In other words, added amendments must be washed and made clean in the spirit of federation which formed the constitution itself, and the spirit of federation is the very spirit of STATE LIBERTY as against the abolishing *government* and its damnable parasites.

In ordinary intercourse demanded by polite usage, courtesy may forget or ignore, for the moment, what is true. In courtesy, this bourgeon of the Sub-sovereign may be styled a party; in *fact,* it is a FACTION, as against American principles. To use plain terms, this faction has splotched the Federal Republic with three clots of abolition instead of three amendments. This can easily be verified by any one who wishes to act right. Had the old patriots of 1787–9 shown the features of the i-n-s-u-r-g-e-n-t-s (an anti-federal word with which the Hon. Mr. Highlaw used to limber his tongue), not one of the Southern States, or of the Northern either, would have ratified the constitution. Whatever else might have happened, the Anglo-Saxon, the Gaelic, the Teuton, and all other descendants of Noah located in America, would have been saved from the disgrace of forced unionism and the infamy of forced reconstruction. From the generalissimo who croaked through all the ranks, you are *free* agents with *immortal* souls, sprang the *lawlessness* that leaped upon the crushed, mangled, prostrate body of the South; raised the jubilant whoop of sniveling

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hypocrisy; and to reproduce itself in the inheritance of its murdered victim, breathed into the negro its rotten breath, and named its tool a *sovereign*. Thus these priests of negroism mediated *themselves* into a *gubment* and a *nation*, strutting in the cast-off vestments of old King George. And this faction is also a tyrant, in that it continues to act upon its own wrong by enforcing "laws" for anthropoidal equality—not *laws*, but the festerings of decomposing federalism. When we consider that Cæsar and Brutus were both lieges of the Sub-sovereign, we must estimate the bloody deed of Brutus by the fact of a *common* allegiance; and it may be possible that the assassination of the absolutist Cæsar unveils the hero and patriot rather than the sneaking murderer. The same class of motives may have governed Charlotte Corday, who stabbed a governmental monster to the heart; and of Booth, who may have been partially demented by the ungodly outrages upon American Liberty, and thought to have *avenged* her wrongs in the blood of the head usurper. However revolting assassinations must be to every brave-minded man, it is possible for such deeds to rise above the plane of cold-blooded murder or of maddened personal wrongs, and to take the form of terrible demurrers to the *jurisdiction* of tyrants whose blind selfishness or fanatical tramplings have become intolerable.

The object of the League, in general terms, is to abolish the Abolitionist, the tool of the Sub-sovereign, in whatever part of society he sticks up his head; in particular, first, to abolish the Oath of Allegiance.

This is a sequence to what has already been proved, and needs no further elaboration. The oath of allegiance to human government will be superseded by the Pledge of political sovereigns; by the pledge of citizens to each other to form STATES; by the pledge of States to each other to form Democratic Federations, and, if possible, one Confederacy of all Nations. At some day in the near future the people will learn that ALLEGIANCE is due solely to Jehovah, and that the tyrants of earth have always invoked its aid for purposes of

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oppression. Moreover, judicial oaths should be wiped out. They are absolutely useless. Judicial affirmation is sufficient, because an untrue affirmation, before the court, can be classed with perjury and subjected to adequate penalties, in the spirit of the Common Law, which has been assumed to be the perfection of reason in the legal regulation of human affairs.

The League will also put a stopper upon Government, particularly upon the legislative branch as a temperance, a protective, and educating machine. Legislatures, as law-grinderies, have got entirely out of their place. When our American institutions are freed of the swindle of Allegiance, the Conservative forces of Society, so far as government can furnish them, will be located in wise, incorruptible Judiciaries and their Executives. Legislatures are growing into nuisances, and Congress partially changed into an abolition sink, into which flows the moral pestilence of a once-republic degraded into a negroish monarchy. The enactments of statute upon statute necessitates other enactments, and these, others —batches of repeals here and there—until the whole legislative plain is turned into a green for congressional shysters. Good lawyers will tell you that Jurisprudence has been woven into an intricate tangle, through which the most accomplished talent can scarcely thread the way to substantial justice. Government itself is thus made the head-quarters of outlaws; itself a mere fomenter of foolish disputes, an agent of the Sub-sovereign. But the League must teach the People that the enactments of the Sub-sovereign's freemen are not laws. No State ever pledged its honor to any other State that its citizens should submit to any such villainy, whether imposed by the *majority*, taken in mass, or by the bayonet. And the upshot of the whole loyal flurry comes to this: intelligent thinkers are losing confidence in what is styled popular government, the supremacy of the Federation having been undermined by a horde of fanatics, who first stuck the woolly anthropoid in the 'Stution, and then followed, or tried to follow, him with their *Gawd*. Philosophy might say this is

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nothing more than a recurrence of the mutations of civilization through all history. Yes, but not as philosophy intends. Civilization up to this hour has been the synonym for the supreme control, or the balance of power exerted by the Sub-sovereign. The mutations take place in his rebel empire, the limits of which, laterally, embrace the world; and, up and down, are considerable, but never above the mountains of governmental ambition, and may descend to unimaginable depths. Diabolus uttered one truth when he said to Jesus, All these *are* mine.

As to the whiskey matter, the League will attend to that when they get control of the States and of Congress. If the legislative tail wags the whiskey head, and the whiskey head wags the Sub-sovereign, let the tail be cut off so that all may collapse together. But there is a curious resemblance to be noted here (in fanatical assaults upon the Bible) between the crusade against fermented liquors and the crusade against negro slavery, the emptiness of the crusaders being concealed under surface virtue and ineffable conceit. The best gifts of Providence are liable to abuses, which the wise try to prevent or reform; but these whited sepulchers would reform the Sovereign by passing his gifts through their legislative mills.

If the peoples are to be taxed to continue these legislatures as enforcers of temperance, the line cannot be drawn at whiskey in any of its forms. Statistics inform us that there are hundreds of thousands of opium eaters and smokers, the numbers alarmingly increasing. The numbers who are ruining themselves by gluttony are unnoticed. Why not manufacture a few hundred statutes, or "laws," on these evils? Really, if legislatures are to abolish everything which can be turned to evil, they must stick their noses into everything. The farmers, for example, must first be legalized into the privilege of raising wheat and beeves, and when these enter into human consumption as bread and meat, the retailers may be fined to prevent gluttony of their customers. This racket reminds me very much of the yelpings that preceded the

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robbery of the Southern people of their slaves. The same epithets of scorn are heaped upon the distiller and seller as upon the negro-owner, and as far as possible he is made a social and moral outlaw. On the rostrums where the many-headed Sovereign (?) is urged by the intemperate spouter to make a few more laws, the whiskey men, retailers especially, are badly distilled. The retailer is held up as the maker of beggars, the invader of yum-yum homes, the corrupter of youth, dispenser of hell-fire, seller of poison, destroyer of souls. No wonder if the villified dealer, conscious that he is not "equal before the l-a-w," grows careless of results, or is in active enmity against society. No doubt some of them put poisonous stuff into drinks—to make money. This virtue is quite old, and was active at a certain time when civilized ships, to make money, crammed the decks and holds with too much African. Real statesmen and Christians deplore the evils of drunkenness, but they have not drunk enough bigotry to act as if this is the only, or even the chief evil. The world is full of these sorts of grown-up folks whose intellects are dwarfed by the rancorous growth of the "moral" animal. Among this huge multitude are the dreamers, who feel that if every distillery in the world were destroyed, and all property *equally* divided, wings would sprout on every shoulder and the old fogy ladder to heaven be tripped aside. Little do these know of human nature! Probably in the *aeon,* just before the flood came and destroyed them *all,* among the busy crowds who ate and drank, who married and gave in marriage, none of the "soul-destroying poisons" were *distilled* or *sold* or *given away.* The League will, therefore, not only smash *legislatures* as abolishers of distilled spirits, but will endeavor to elevate the business and character of the retailer, who, instead of a brow-beaten scraper of dimes, and outlawed by public opinion, should be a man of discretion, non-aggressive but firm, a moral man and citizen, co-operating with parents by vigilant exclusion of minors from his bar; co-operating with the women at home by discountenancing

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drunkenness of heads of families; co-operating with society by advertising his place as a social exchange, where persons who have come to years of discretion can learn what temperance is by being *temperate*, and not keeping a resort for sots, quarrelers, pistol-pullers, or gamblers.

Something is badly wanting, but it is not an equal "law" that will prize every mouth open to one width, or an "officer" to inspect every stomach. There is no hue and cry to Legislatures to abolish railroads if any passengers are killed, or to punish them into vigilance by a heavy tax. If damage is done by fault of the roads, they are responsible in the courts. Unless the production of stills is stopped *everywhere*, the products will be retailed; and retailers will be entitled to equal judicial recognition with the railroad, the preacher, the watery Sinjohn, or any other member of society. Though these State Legislatures *and Congress* should not assemble again for a thousand years, the instinct of justice between the integers of society would gradually take form and crystallize into a system of common law adequate to every demand of human government.

It would be a rare and admirable page in History if the despised whiskey men would combine and be the first to lead off in the direction of real civilization. They might run atilt against general adulterations by breaking up the French brandy distilleries and the Malaga wine vineyards located in the cellars of New York and other cities. The human lives embittered and cut short by adulterations of food and medicine are incalculable. And yet the creatures who commit such crimes against humanity cover themselves under the excuse of cheap things for the cheap populace, and are even recognized as necessary workers in the competing Hives of Civilization. One of the noblest of our fallen race would not compromise his weak brother by drinking wine offered to Idols, but he wrote to his Son in the gospel to drink a little wine for his often infirmities. Christ gave the wine, the emblem of Atonement, to his disciples. And yet there are

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some Finnekans, it is said, who think themselves so very religious and temperate that they order grape juice, unfermented, to be passed around—a memorial, perhaps, of their own extreme righteousness. As a general rule, young men should abstain from all intoxicants; but stimulants, in their place, are decidedly more useful than the overmuch righteous, who are out of their place in thinking themselves a little better than Christ and his Apostles.

Following the violent disruption of the Social Compact by what is termed the "Civil War," conflicts between the governments of the political severalties and portions of the citizenship, styled mobs, are becoming more and more frequent. This evil can be remedied by the League. There are some crimes the commission of which places the criminal outside the protection of society. These crimes should be *defined* and outlawed in the organic Law, or Constitution of the State. The peoples then acting in primary sovereignty against these crimes could not be subjected to the fact or epithet of mobocracy. Suppose one of these crimes is perpetrated: the Leagued Sons of the vicinage will identify the perpetator by sure proof; and society is speedily relieved of one more abolition devil in human shape by one more contribution to the congregation of the Sub-sovereign's freemen, at the cost of a rope.

The Leagued Sons should also enforce the Sabbath as a day of rest from ordinary *work*, not as a day of holiness to God. It will not be the concern of the League to follow people around with goads of blue law morality. The use or abuse of the day, as sacred to HOLINESS, will be inquired into in due time by the Lord God of Sabaoth, the Institutor of the day sacred to Himself.

Furthermore, the League, in ignoring the sovereignty of negroes, will take express pains to disabuse this race of suspicions of unfriendliness instilled into their minds by whites who trade upon their ignorance, locally and "nationally." Nothing is cheaper than this national philanthrophy; and

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the wholesalers are really viler than the retailers. For when these retailers, who are styled carpet-baggers, have gotten what they want, which is office, they grow quite mild as one-racists, and generally have sense enough to know that they have unpacked their sacks among the political equals of Washington, of Patrick Henry, and of Robt. E. Lee. But the "national" reptiles (who are not in contact with negroes) swell their digestion with "rebels;" and backed in imagination by some other nig-pope, and following the *ghose* and the fe-lag, they march again in the glory of savage civilization from Atlanta to the sea.

As to the flag, this is, in itself, a small matter; but like the small member set on fire of hell, it has kindled a great fire. By devising, therefore, a new flag, the League will have accomplished this: that none of the present-speaking fifty million drunkery shall henceforth look upon a bloody emblem that flops in every breeze the joyous signal to monarchs: I wave over a "republican" NATION composed of subjugators and subjugated! The polluted—rose—can be exchanged for something else, an emblem of Independence and of federal Liberty, without disrupting Massachusetts into thirteen parts.

These are suggestions of some particulars by means of which abolitionism can be abolished in government and society. Dragged into light and judged by the Spirit of federal liberty, the reconstruction tyrants will be shown to be what they *are; i. e.*, outlaws. And the League will teach, young men especially, that the "laws" of usurpers are not *laws;* so that in defending against these legislating Snides of Congoism the consciences of young men may not be injured. To "stuff" a ballot-box against such usurpers is not sin, much less a crime against Federation. If the *motive* is not unworthy, such as bribery or the gain or honor of office, the motive is *right;* and far from derogating from honor or conscience, characterizes the full-grown hero and patriot. This is not a case of let us do evil that good may come. It

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is a case of self-defense, as much so as the reply of hot lead or cold steel to the assault of a murderer. In this connection, the fact may be noted that usurpers always *impute* their own criminal motives to patriots within the scope of their *power*. Had Franklin been raised to life in '61, a young man with the same old patriotism, Slabsides 1st would have yanked him into prison. Washington, Commander of the Confederate armies, would have been puffed at as a "rebel." And if these and other representative men of *both* sections (sections then as now) were alive to-day, they would make one more effort to restore the federation in the spirit in which it was formed, without which it never would have been formed, and in absence of which it is *dead*. The Leagued Sons of Independence will put a sudden stop to this branch of the imputing business in the U. S. by wrecking the three-peg barracoon in which are congregated the Pharaoh-like libels upon the Parliaments and Reichstags of divine righters.

One word here as to the attitude of the League towards the *anti-property* storm, which, originating in '61 under connivance of "civilization," is now threatening to sweep the world with the force of an all-destroying tornado. The clash of opposing currents is heard all over the empire of the Subsovereign, an empire that may be subdivided politically as follows—the three upper glacial elements are supposed to be floating in the seas of freedom: 1st. Monarchy, *restrained* somewhat by compacts with the people. 2d. Popish *absolutism*. 3d. Czarish *absolutism*. 4th. Mahomedan freedom. 5th. Mormonish freedom. 6th. Tootleistic freedom. Against the three first, coldly solid in the surrounding seas of freedom, blows the hot breath of *nihilism* and *forced communism* forming for the vast whirl of *universal abolition*.

There is a horrible unity in this empire, although the isolations, the selfish Cæsarisms, and the revengeful enemies of Kings, are separate as by the frozen air of an arctic night. When the official, who became at once communistic President and usurper by the duplex process of *swallowing* the lies re-

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tailed from stumps and pulpits and rejecting the Law of God, made public his assault upon the tenth Sovereign Word—the only real barrier to universal abolition of *property* by a two-billion swipe at his neighbors' property in negro slaves—every Soakalled *civilized* government that did not instantly dismiss his functionaries, with orders to depart to their robber community of Tadpole Nihilists, threw wide the door to challenges to the right of *property* in land, in government franchises, and, in fact, to *everything*. The right to *exchange* one product for another might be abolished, and every sin-struck dog be forced to live on his own scratchings from the ground, or gatherings in the forest. And as between these kings and *their* subjects, it would be retribution if the leaven worked until every throne should be filled by an abolition ghost. As it is, the assassins move upon one portion of the arc, the Subsovereign judges on the other. But the victims, who probably breathe the same spirit of death with their judges, are *not* martyrs to Liberty; and the ermined tools of such kings will themselves be brought down by a leveler worse than communistic, the judges and culprits alike, unindexed in the Book of life.

The kings, in their false theories of government and hostility to each other, have been forced, not by God but by their own wrongdoing, to keep up a *quasi*-hostility toward their subjects in the matter of taxation; and these wrongs have become intolerable. The old plan of selling captives for the expenses of conquest is revived in the modern plan of levying upon the conquered; and the *absolute ownership* of every *subject* by the old despots is continued in *civilization*, piling upon producing labor, layer upon layer, *public debts* and *taxation*. And the nitro-glycerine nihilism everywhere latent may be exploded by a torch from some free quarter, destroying in one common ruin, kings, debts, and taxation. But who, under present conditions, will succeed to these kings? The U. S. is answering that question. Millions of ungodly voters, a sort of universal popular Antichrist, mocking liberty

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in the name of liberty, mocking federalism in the name of federalism, mocking *Law* in the name of law.

Neutrality is a word that will be unknown to the League. This warning will be heeded: "Because thou wert neither cold nor hot I will spue thee out of my mouth." The membership will have a definite political object, the control of *human* government by the PEOPLES, and they will march to that object over every obstacle. They will cringe to none; but their doors will be open to all who enter in good faith—to kings and subjects, to deluded democrats or deceived republicans, and to the oppressed of every nation. If *kings* interpose to stop their progress they will smash them. If *universal voting* is in the way they will smash it. But the means shall correspond with the greatness of the object. They will neither tolerate the material nor the methods natural to kings, nor the material and methods of a nihilism form of ages of oppression. The "cause" to be upheld by the feline sowing of clock-work bombs, blowing up the innocent and guilty alike, is no cause; and the "nation" to be ushered in by such means would be no nation.

The League, therefore, for reasons that converge from every direction, must be INTERNATIONAL. And here the magnitude of the work begins to show itself. The elements of political knowledge must be diffused among all nations. For, like the individual, *no* people can be fit for liberty unless the masses are educated to understand and maintain their society rights without infringing upon others. Let this point be illustrated by the Irish people.

If Ireland were free of Great Britain to-day, in the sense in which the Thirteen Colonies became free, still that people would be enslaved by the Pope. It is here reaffirmed that the spirit of Popery is political. Religion is a cloak. It claims the allegiance that belongs to God only, and enforces itself (holy wars and the Inquisition having failed) through the spiderish network of priestcraft and Jesuitism. The lower the poor Irish peasant is sunk, *educated* as a sort of religious

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beast of burden cowering under the ghostly whip, the more easily is he ridden by the ghost. Liberty to such a people is a mere theme of declamation. They are unfit for it, and would be so though no English tax-gatherer or landlord had ever set foot on their soil. Their slavery is in line with that of the old Allegianced whose *gods* were made with carpenters' tools or of smelted metal. Every people so silly as to run to a *fellow-mortal* for absolution from sin need missionaries to educate them from the deep degradation they are in. And if foreign bondage shall at last rouse them to first break their self-imposed chains, thanks most fervent will be due that kind Providence who thus prepared them for a double emancipation, or for ultimate autonomy as a part of the English-speaking CONFEDERATION. Here is a little story for the supporters of Romish Absolutism: Two Irishmen whose sins were *forgiven*, in exchange for a few shillings, started to replenish. Meeting a fellow peasant, they murdered him for robbery, filching from the body a few silver coins, and his dinner. On apprehension, they were asked what was done with the dinner.

"We ate the bread, and threw the mate away." And why throw away the meat? "Faith, an' it was *Good Friday!*" And this is religion—THE ONLY religion! and it is between this and the musket and taxation, Protestant liegeing of *Christendom*, that the people, as a mass, have scarcely an idea of the reality of God's *laws:* one part passing on in a vain credulity in their respective churches; the other, infidel, from Gibbon to Paine, and crosswise from Ingersoll to Nihil. All such, poor or rich, are bound to walk the abolition plank. Given a world without a negro in it, but with every foot of soil bought up by a few, and fully populated, the peasantry of each section of that world would be too poor to emigrate to another, and would not better their condition if they could. And, present conditions remaining as they are, we have the *fact* of slavery, with the possibilities and probabilities of its dedication to the Sub-sovereign. The allegiance stump-

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suckers could then lay off the sunshine and the sea into *acres;* the peasant reduced to poking out his head into the sunshine bought up by some syndicate flush of fodderstack money, or to rowing his little boat into milord's sea; TAXED on every delving sweat, on every breath, and on every catch of fish.

No-history has pointed out the origin of evil in one word, abolition. But, in its workings in society, abolition is general lawlessness. Strip the world of every species of race except the Adamic, still the prime actor of evil would spread wide his withering breath throughout society. Strip the world of *Adam's* race, and among the anthropoids, *unfallen*, there could be nothing more than a burlesque upon the history of fallen man. Freedom of action would lead to perpetual strife, bloodshed, and Satanic slavery, between tribes and among the integers of the same tribe, *necessitating* a common restraint by submission to chiefs whose chief virtue would be physical prowess. These would bourgeon into what we may style kings, and the *kings* would supplement the *lack* of law by despotism in various degrees. In other words, Satanic slave-holding would be concentrated in the king and a corresponding submission be enforced among his subjects. This, the necessary changes being made, is the history of every government now on earth. But as the object of the League is to destroy abolitionism, not merely in a republican Plutocracy or among Monarchs but in society, why should not the Monarchs, of their own motion, import the spirit of the League into their systems; and, acting under authority of the *Sovereign*, in good faith towards each other, and in the fairness of just compacts with those who are now *their* subjects, contribute, without some violent convulsion in their kingdoms, to the grand reign of millennial peace?

It may seem the acme of absurdity, in the face of all that has been said against war and taxation, to take war as the alternative under any circumstance. But, suppose the powers of Europe (including Russia and Turkey) enter into a Treaty for universal disarmament. Western Europe, carrying out

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the treaty in good faith, would at once joyfully be sat down on by goody, fatherly *old Priest*, the Czar; and the bigoted Turk, picking the bones of English Empire, would emancipate more people to roam in the wild freedom of Arabian enchantments than ever before. Popery, too, although not owning a foot of ground, claims it all; and would the more deeply stir every resource of lawlessness to subject the whole world to its allegiance. Hence the conclusion that *no* system of organized lawlessness can be bound by *treaty*, and therefore such must, at some time, be abolished by outlawry or extermination. *The abolitionist must be struck with his own weapon.* Outlawry is the declaration that places the whole mass—Pope, Czar, Turk, priest, nihil, Mormon, and poopy—outside the recognition of international law; constituting the *whole* enemies of the human race, but extending the sceptre of mercy to repentant *individuals*. Extermination is the wiping out of their *governments*, and taking the miserable inhabitants under the care of Leagued Monarchy. This, of course, would imply a revulsion and hostility on the part of a large number of the inhabitants against their own *governments*.

The graven Laws and conversion concern individuals, as preparing *sinners* for immortality. *Nations* are concerned in these laws because these laws are the real conservators of *society*. And the Monarchs and their statesmen, to be fit members of the League, must be prepared by conversion, which, in its legal aspect, is a change of *masters*. It is a repudiation of the Sub-sovereign by a complete turning to the Sovereign. To bring out, by contrast, the infinite possibilities of real conversion, give up the mind for a while to the stupendous ruins all along the track of civilization, caused by the fact of allegiance to some government or despot. The more to impress the mind, the comparison may be made internationally and under the mild supposition that each Nation is guilty in only *One* of the TEN covenantal obligations, naming each in its fancied merit of unrighteousness:

Italy: Having all gods except the One.

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Spain : Making and serving dead saints and idols, priest-ridden slaves.

Grt. Britain : A babel of church-and-State profanity and wrong allegiance.

France : Remembering the Sabbath day to keep it unholy.

Austria : Honor the "father" who is *not* in heaven, and the "Mother" of sin-forgivers on earth.

Prussia : Millions to kill.

Several Others : Catechumens for Salt Lake.

Russia : Steal territory all around.

Turkey : Bearing false witness against the Truth.

United States : Covetousness, *across* the line.

Imagine, moreover, that Christ now withdraws or forever annuls his priestly authority over man. It follows, by a divine necessity, that the holy Spirit would no longer strive with man, for the reason that, if there were no Heavenly Priest, there would be no saving *Spirit*; and, if no redeeming or Holy Spirit, the social mass would soon *progress* from one-tenth of guiltiness into ten-tenths. And, as every nation has some society connection with every other, the whole world of society would rapidly settle down into the dead level of moral death.

A scrap of Southern history may here be of benefit to kings. By *imputing* to the negro the vengeful abolition thoughts that were *not* in the hearts of these faithful creatures, many masters did a grievous wrong to their slaves by adopting the scorpion policy. Had they known and acted upon the truth, the South would to-day be owning her slaves—each race happy in its own place—the fraternity, *not* of a common blood but of a common humanity, mutually aiding in the beneficence of true civilization and Christianity. It may be that the kings or their advisers are committing the same blunder toward subjects of their own blood, imputing the murmurs and occasional outbreaks against veritable oppression to the *anarchic* motives of one or all of the *free* systems that prevail.

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As to the lowest organization in the list, if the American *people* fail to uproot it utterly, they prove themselves incompetent to maintain democratic federalism ; and they will be at the mercy of Leagued Monarchy when this combination shall have finished up the Three Blind Mice of their continent, to wit, Czarism, Turkism, and Popeism. The hopeful Experiment has spindled up on *this* continent too much to bayonet. On all sides the cry is raised that there is no difference between the two *parties*, and to some extent this is true. Where principles are dead or dying, and even the common honesty that holds a cave of robbers in unity is cast aside as bourbonish, everything is a sham. Reform is a fraud; so is the tariff. And this cheap brotherhood of parties may continue until a great many *voters* may conclude to wipe out a great many things by a few more 'mendments, a trifle somewhere near n'xx abolishing property in land and everything else. Then the trooly rebel-killers will begin to find out what all this fighting is for. Too late! The political quagmire will be about consistent enough to be overrun by Europe; the debt worth say one cent on the dollar—the only thing about such freemen suggestive of continental times—and the wide domain of outlaws confiscated to Monarchy. In such event, it would be equal to a play to hear the good asses of old Nigpope tuning again their dove-like "republican" voices, and braying to the South for one more "rebel-yell" for liberty and union, one and inseparable, equally created now and forever.*

* A book, entitled *Progress and Poverty*, has just been cursorily dipped into by Magaul, and lo! he who seems to run so well for awhile, runs plump into the one-race brigade; and cottons to Nature, who is a rascal. But Mr. George's modest proposal may lead to some good result. If land is to bear every burden, land owners alone should have the right to decide questions of wars and public expenditures, and whatever necessitates taxation. Exclusive land taxing may or may not be the dictum of Political Economy, reasoned out as a theorem: the League will contemplate the gradual emancipation of every species of property from taxation as soon as it can be done consistently with equity and social order.

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The times are propitious to the policy of extermination as preferable to outlawry. The Czar, the head of absolutism, is attacked by his own political serfs. Czarism sticks out in the German empire in the shape of Bismarkism; but millions of Germans are preparing to stamp this form of Czarism out of government. Popish absolutism deprived of its only real leverage, *i. e.*, compulsion of the mind and conscience by *force*, is sitting in the dawning and increasing brightness of the approaching millennial sunrise, like a blind owl hooting its displeasure at the rising sun of righteousness. Its priests are as bigoted and intolerant as ever, but its *laity* are falling away; some into actual infidelity, from the painted charms of false religion. The whole world is in motion. Again the grand day of Christ's visitation comes upon a world lying in wickedness; and the awful Spirit of God moves upon the minds and consciences of sinners toward conviction and conversion.

The foregoing particulars are presented to men of thought in the rough, and intend that *free* religion is entirely beneath the notice of the People as incentive to the formation of the League. The love of truth will be the incentive. Take the twins, Mormonism and republicanism, for example. The difference is in the diffusion through an immense political system of republican breath, while Mormonistic freedom is a local miasma affecting a hundred thousand or so around Salt Lake. It does not grope in the mire of imputation upon God's Bible, but walks on a solidity of salt, something like Lot's wife spread all along the street. It has a forged Scripture, one of the baldest of impostures; but, to its dupes, it is the support accorded by the Sub-sovereign to his creatures of *im*morality. Tootleism, in its every phase, has no anti-monarchical scripture. In its less revolting form it is forced Unionism, sick, very sick. Its purpose accomplished, the more honorable party turns from the gorge to live again in the cleanly House and pure atmosphere of the Constitution. But the other end sits down, as it were, in the unrepublican

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stuff. It stirs the spue with the spoon of one-raceism. Devoid of the spirit of Christ, or of Constitutional law, or of social altruism, and without the cheat of Mormon or Koran, its only resource is imputation of its own wickedness, and *imposition* of its black righteousness upon its political neighbors. And it has, in varying circumstances, ever been thus. Luther seceded from Popery and married. The Monks judged him on the spot, and the Pope, for his secession, did the same, and ordered this rebel tick to be scraped off the body of holiness, delivered to one of his Royal tools, and then turned his holy back while the Tool burnt the heretic. Washington got high official position. To the kingly imputers this fact explained his secession from Monarchy, but the Woolsacks never did have the supreme pleasure of trying him for treason. To the same sort Jeff Davis was the traitor who went out of the Only because he could not get the highest office by staying in. And there can be no clearer proposition of unenacted history, that the rabble of the Sub-sovereign would have hung him by form of law (as the regal tools would have burned Luther, and as the British would have hung Washington) had they not feared the Spirit of Liberty, the spirit still smoldering in the democratic party.

The Scripture of the League will be State Independence and Federal Union; and while imputing nothing wrong to any who refuse to join, they will make it dangerous to the fanatics who assume to think and act for other Independences by means of their dog-cheap *laws*. There are persons who jump at Christianity as something desirable, and assume that they are Christians; *allegiance* to the *laws* of Christ having scarcely brushed the tip-ends of their faith. By like process the one-race bigots jump at something styled republicanism, ignoring the compact of federation as insignificant. And as in the one case they are *not* Christians, so in the other they are *not* republicans. Just so far as the church is in allegiance to the Lawgiver it is Christian. And just so far as the political church walks by the covenant of *its* creation it is

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republican. So far as either Christianity or republicanism is objective, the object sought for is embodied in the formative *covenants.* It follows that *faithful* obedience to the God-imposed covenant *is* Christianity, and faithful obedience to the human covenant *is* republicanism. But when a parcel of moral cranks, pandering to the innate depravity of man, succeed at length in bringing down the Covenants to the conveniences of an ignoble ambition or brutish greed, it is high time for peoples to band together, upon the principia of liberty, and strike the abolishing scrubs a blow that will be felt all over the world.

Meanwhile, as the Constitution is dead, or at least in a fainting fit, we can liege to the *alias*, General Welfare. The General just naturally gets up on his hind legs and howls, and lays his sacred protective paws upon the heads of *working* people, of whom he is excessively fond. In fact, the General most generally lives for (or upon) the laboring masses. He protects clodhoppers from *pauper* iron and salt and the like; and the workers in factories from, say, pauper clothing, and so on. But does the General protect them from the paupers themselves, the live working animals who are brought safely over that same middle passage by ship-loads and boat-loads, and landed *free of custom duty?* Perhaps some of the forestalled land can be worked off upon able-bodied escapers to freedom at a conscientious profit; but, you see, the paupers come from Monarchies where land is unpurchasable. Whereas, in the asylum, etc., etc., and land of the free, etc., the thirsty landholder will part with title for a modest quencher; and yet some folks are without reason. They are glad to know, as the publicans assure them, that *labor* is *protected;* but they grumble at this palace frescoed in gold, while down that lane stretch tenement brick walls, story upon story, crowded with children of squalor *un*protected from rent. They can't see through the grindstone. They take taxed drinks on the strength of it, and slide off into maudlin unthankfulness for the blessing of living in General Welfare's republic. The

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General also on his part is huffy over many things. He don't like to see laborers drinking. Drinking makes drunkards, and these don't pay as laborers. When the General's unreasoning children go on a strike, a street full of drunkards would be of no worth in filling the places of faithful, skilled intelligence.

It is charged, whether truly or not we cannot pretend to say, that the Railroads and Banks are the real owners of the central government. But if it be true, it is beneath the dignity of the people to open a contention with Railroads, or with Banks, or any other corporations, however monopolistic they may have grown. The People must form directly against *governmental* lawlessness. Real liberty being dead, what matter who presides? They may elect a gentleman to office, but not the President of a Federal Republic. And the clamor over elections is only the voice of the office-seeker. Indignation over fraud is insincere, simulated for some small end. The hugging of the "brother" dwindles into fawning by lucre hunters and placemen. Philosophy itself is stunted in this atmosphere to a vain deceit. Here is a LL.D., who with prodigious research and learning writes a quarto of six hundred pages, which, being interpreted, seems to say that man is made an aggressive animal by latitude or longitude—mostly latitude. And as the latitudinal move was stopped by the Pacific, the thing must needs obey the Darwinian law of its being and deflect South, on the lines of *longitude*, toward its dark star. But when the League shall break the line of Shams by the election of a President of a *Republic*, aggressiveness will see that he is inaugurated, if it takes all the latitude and longitude to do it.

As to the proposed New Formation here in the U. S., it may be averred that the Democratic Party is sufficient. This would be true were this Party fully awake to the stupendous crime of coercion of States. But it has forgotten the cardinal doctrine of secession, to wit, that *government* derives its just powers from the consent of the governed, and, hence, cannot

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escape the befoulments of its antagonist, which, as a System, is undoubtedly viler than Mormonism. This latter, by its own act of imposture, is outlawed by the Divine Law. The smugglers of Britishism into American principles are outlawed by those Principles. But if the people run into their holes when the outlawed acts of the enemy call for aggression, they are upon the fatal road of *coalescence* with outlaws upon the ten-tenth platform of iniquity. Under these conditions Peoples always sink to the lower level. Narrow the issue to a sham fight between a mere *defensive* democracy and the grog-blossomed high-lows, and the latter will eventually drag society to their own level. But if the Peoples could be roused to the impending danger, and, banding together solidly, move upon the governmental agents by the Sub-sovereign, the victory for Mankind would be achieved by exterminating every species of falsity from government; and, could the movement start out with a federative, and therefore conservative, ballot, the victory would be one of peace and not of the sword.

Party republicanism and Mormonism are cheek by jowl; except that the latter is not as mean as the other. The Mormon priests live on the free sweat and thews of somebody else, like civilized plutocracies; but, unlike the bumbellion plutocracy, Mormonism returns something to *producers* of wealth, in a community of interest among all classes. Pub-protection is a fraud upon the people *en masse*, and upon laborers in particular. It is a fraud on Society, bestowing on government a function non-essential—like educating into voracity an all-swallowing sense in addition to the natural faculties; assimilating *gubberment* to the Arab glutton who devours a small family of camels at a meal. And it is a fraud on labor, because one class of labor is favored at the expense of another, or of all others. And it is a fraud on Capital, because if government is mean and grasping, Capital follows suit, gets greedy, and robs everybody it can. In fact, protection and the credit system are both managed so as to be inimical to society. The more "protection" there is

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the more do the greenback ticks thrive at the expense of industry; and the more these ticks multiply the greater the number of extremely poor, and the more is Society stunted. The *substance* of wealth is quantity, not value. If everything that man needs for life-sustenance and comfort could be produced so as to be as abundant in quantity as sunshine or water, or air, *exchangeable* value would fall to nothing; and yet the peoples would be the wealthiest in the world. But under the credit system nearly every man is in debt; and so we would have the paradox of the *wealthiest* nation suffering the greatest financial distress, from inability to sell products to pay debts. It is not here charged that the Republican Party are the authors of the credit system, but unless they had mortgaged posterity their bumbellion would have collapsed.

Another particular of *superiority*, judging the systems by the practices of the disciples. A casual reading fails to bring us to something like this: "Verily, verily, I say unto you, my priests and elders, that my servant, Ike Snip, may go out into the land of the gentiles and take to himself a rib of Africo: go ye then and bring her into the camp of the saints, and we will bless ye, as the Lord hath said." But it has been reported in the public prints, and sundry overseers of the Almighty in petticoats and law-making Ku-klux in breeches are smirking over one of the *fruits* of free and equal preachments, in the "giving away" of a white woman —somebody's daughter—to a *arf and arf*.

Possibly the reconstruing scoundrels may attempt to evade this charge of responsibility for such "marriages," but No-history crams it down their throats. It was written between the lines of all their civil rights bills, and was so construed by at least half the negro bucks in the South. The fact is, *if* the whites and negroes are descended from the same pair, miscegenation is the key with which to solve the problem of how free negroes and whites can long occupy the same ground. Let equal-righters, then, speak out openly and boldly for *themselves*, and not cowardly skulk behind the ig-

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norance of the age. You will hear ignorant men of a certain grade of culture and refinement—possibly church members—saying, "believing, as I do, that all men" (or erect linguistic animals) "are descended from the same pair," etc. And then they go off on a rigmarole about educating the race; and forcing equality in *public* places; and what on earth is to be done with this voting mass of political squalor; and how to elevate them, and so on. But not one, whether so-styled Christian, Democrat, or—*poopy* has a daughter to offer to any of these "educated," travelled, or fawned-upon gemmen of color. Why? Because no one ever really *believed* the stupid tale of one-raceism. They *think* they believe that the Bible makes that assertion, and of course their minds are left in a state of confusion, to the injury of both reason and faith. The effect in an honest mind is similar to the vacuity, the very *stupium* of reason, produced in a Congregation before whose faces some "priest" waddles up and down with back turned to the worshippers like an enormous spider with a red cross on his spine, and who is supposed to be creating God! This is the death of reason, and is, at the least, a syncope of faith—probably its death. Reason and true faith cannot be contradictory, the one to the other. The latter soars far beyond reason, but in its flight does not drown reason, or defile it by a flood of superstition. In a lower degree this stupid tale of one-raceism is injuring reason, and to that extent is injuring true faith.

The League will build on this ground: whoever joins will be presumed *not* to be a covenant-breaker; in other words, not an abolitionist. Had Arnold been taken he would have been executed as a traitor by the old Federation, because his act was treason to his *State*, and hence treason to the *Confederation*, to which the honor of his State was pledged; and he could have been rightly executed without a word said about allegiance, or even about treason. Allegiance to a *State* or to a *federation* is mere fiction. The reality of his Crime, call it treason or what not, is covenant-breaking, and the Sovereign

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God hates covenant-breakers of every grade, and leaves them to die the death. But, if Popular, as opposed to Kingly, government, is a fraud, he could not commit treason against his "State" or the "federation," and no crime, except so far as he tried to betray the men under his command, and his post, to the enemy. But if government by the People is not a fraud, the necessity for the League is as great now to guard society against covenant-trampling traitors as in the days of 1776. An *army* admits every one without its lines at its peril. *Governments* are in peril by accessions from immigration or native increase. *Church order* is in peril from every accession. *Every* system or organization is in peril, and from the same general cause—the sneaking in of abolitionists. In fact, no one can be a traitor until he is an abolitionist. Then he is not only a traitor to the great God who holds above him, as it were, the crown of election, but he carries the germs of traitorship to his country and to every divinely recognized relation of life.

If the Democratic *Party* were not seriously entangled with the notions of the damnable Covenant-breakers, they would take notice of this fact, viz., that the South could not now, if she would, leave the degraded Yewu-yan. She has been, in fact, beaten and mangled into inability to move. This the *smart* jingoes know; but being already brutalized in their consciences by the Sub-sovereign, they represent to the deceived populace that the South meditates nothing except what they style another rebellion; and that the only chance to keep her and her sons under the requirements of l-o-y-a-l-ty is to flop the ensanguined rag and—vote for poopy. The Leagued Sons of Independence at the North will not recognize the perching of a parcel of carrion crows on a dead body as the Union started by our revolutionary ancestors. They will have a true union or none; and they can have a true union, *immediately,* if those States resolve to govern *themselves,* by observance of covenantal law, and not by squatting upon the bayonet-pinned South.

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No-history will now view Life from another stand-point, and will designate the victorious Priest as the Evolutionist, and his Enemy and the enemy of souls, as the Anti-evolutionist. The powers here named are *living* powers, and the means used by each are antagonistic. Man as depraved and sinful is the subject of contention. The Social Compact is the only light through which the Evolutionist deigns to notice politics. The adversary delights therein, especially in the dirty Tootleism of America, and in the infernal kingly tyrannies in Europe. No-history will advocate the Confederate Constitution, tentatively, as the best means of rescuing the people of the U. S. from the political depths into which they have been plunged ; and also will urge an ALTRUISTIC CONFEDERATION by means of which ethnic peoples or nations may rid themselves of their respective tyrants, peaceably if they can, forcibly if they must. If the hereditary Rulers co-operate with their subjects, the change will be peaceable, and they will retain, generally, their administrative places ; if otherwise, they will be thrown down from their mountains. Before noticing politics, in this new connection, we proceed to point out why the different sects and heresies should abandon their untenable places, and should unite to form the FEDERAL CHURCH.

The Covenant, in which the Church is contained, is the practical system of Evolution, and the Church is exclusively concerned in the priestship of the Son of man. It is true that Christ *is* the born Son of God, but this relation of Father and Son is merged into that between the Covenant-Enforcer and His Priest. The appellatives, Lord God, Jehovah-jesus, the Christ, the Messiah, the Mediator, the Uncreated Man, the Priest-King, the Master, the Teacher, the Judge, the Redeemer, the Priest, and the Federal Head, all refer to the *One* Person through whom alone the Divine Being notices fallen men any more than so many dead asses. It matters not that Adam was, by the prime act of Creation, a Son of God ; or that he was recognized as a god in that the *word* of *God* came

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to his ears. He lost both distinctions by his own act, and therefore he and his *posterity*, without Evolutionary intervention, would have been the subjects of extinction, as much so as the various orders of animates that have appeared and disappeared during the ages of the formative Kosmos. The appellative, Federal Head, is intended more particularly to designate the Author of legal and moral election; legal, as respects the natural life of the creature, man; moral, as respects the souls of sinners who are bought by His own blood—of sinners who recognize and act on that purchase by full assent to and acceptance of the fact, viz.: "ye are not your own, ye are bought with a price."

Persons may think because they cannot profit the infinitely distant Lawgiver by obedience, or injure His priest by Sin, that His Sovereignty is passive; ceded away to creatures; divided with them; or, that it is unreal. But the Son of man attained full mediatorship, and therefore despotic authority is committed to him by the Father. This is what is meant by Federal Headship. The Son of David *conquered* the position by absolute and perfect obedience to the covenantal will of the Father, and without injury to the meanest or greatest of sinners, or to Satan himself, or to his inferior demons. He never imputed a motive to his enemies *unfounded in fact.* He never acted against them, potentially, upon those truthful imputations, because he came to save the souls of sinners, not to damn them. The natural despotism that belongs to parents, that of masters over negro slaves, amounts to *nothing* compared with the absolute power concentrated in the Word. It is because of this *despotism* that men must become in conversion as "little children." As the only *perfect* Master, he sends out his kind but *authoritative* invitation to the great supper. The Father bathes His attributes, including Omniscience and attendant incidents of foreknowledge, predestination, calling, and election, in the priest's *blood.* Without such priestly motive of *love* as necessarily attended the sending of the *only begotten Son* into the world there could be

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no justification, no salvation. And it is through the fullness of atonement that there probably slumbers in the divine bosom the mysterious possibilities of the universal covenant. This is not set forth as an article of faith, but it is probably true that in no part of Jehovah's vast dominions, in no world or system of worlds yet to be created, will such a scene as that on Calvary be witnessed again. Divine love toward every possible order of intelligences reached the utmost limit when the Word was made flesh and subjected to *death*. And when the glorious Sufferer cried, It is finished! the volcanic thoughts of infinite Holiness toward *extinction* of all impure life were restrained and turned in the way of priestly creation, otherwise termed the *new* creation, as opposed to extinction.

Many of high religious thought, in different ages, have been strongly impressed with a belief in the *premillennial* coming of the Judge of angels and of man. Evidently the Apostles at first looked for the almost immediate return of "that same Jesus:" 1 Thess. iv. 17; 2 Thess. ii. 12. The factionly is certain: the time is uncertain. Nineteen centuries have almost gone, and still He delays. Possibly, when His powerful Angel shall have sealed the Arch-enemy of souls in the abyss, He may come in Person to resurrect the prophets and martyrs, and commission them to judge the Nations for a thousand years, the end of their government signalizing the loosening of Satan for a little while. If this premillennial coming is in Divine contemplation, the awful news may, at any moment, be flashed to the world of covenant breakers, that the great day of God Almighty's wrath is come. But the premillennial coming is not, we think, in Divine contemplation. All, therefore, must unite in One Federation, to move in solid array against the wicked. The disciples were not only pious men, but patriots. They grieved over the subjugation of the elect nation; they knew that Jesus was Messiah; and they imagined, to the hour of capture, that His Kingdom would be temporal as well as spiritual. But this erroneous impression interfered no more with

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their inspiration than the belief, which first obtained, of His almost immediate return. The Saints may, indeed, be raised from their graves to judge and cause the death of the wicked who are now alive on the earth, but the great White Throne will not appear in the heavens until this world is in flames.

Babylon was a great city of palaces and hovels, and in Revelation that city is the personification, in female form, of false religion. When Protestants hear the voice, "Come out of her, my people," they are sure the Roman Church *alone* is in the Angel's mind. But every church in the world is more or less in the bog of false allegiance, and of necessity is more or less tainted by the false Evolutionist. The Baptists seem nearest the standard of a pure, unpersecuting democracy, and hence farthest from the heart of human priestcraft, and therefore we begin with its membership.

When one submits to immersion, here is an instance when the conscience is not converted into a two-edged sword for slaying at large. A man of religious honor may thus injure himself by a narrow view of the gospel: never his neighbor. But if the candidate is only a religious animal seizing the Master, and frantically carrying him down under water, the *master* is drowned; the *animal* emerges from that "burial" the same as he was. What the membership of the Baptist Church in general did, as toward the *bumbellion*, we know not. This is known: that some who were put through in the "only right mode" communed with other *Protestant* sects and heresies by buckling on the religious bowie and scouting through the drowned Master's kingdom for old Abraham the slave-holder, and even apologizing for such cowardly Moralists as Jesus and His apostles. Alas! that it should be so; but so it is. Even the solid, unterrified Baptists at the North, the unshakable believers in consolid predestination and election and in *irresistible* grace, were addled by the smell of abolition around them, and, some at least, looked with grim approbation, not at King George's army, but at Lincoln's, as it went "marching on," the Harper's Ferry *ghose* in the lead.

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To help all honest mental efforts toward the conquest over error, it is here reaffirmed that classic baptism proves too much, and that neither the Baptist nor Christ was ever immersed, or ever *immersed* a single disciple. It is pretended that immersion is THE figure of the burial and resurrection, but the Bapist had no idea that the Christ upon whose person he poured the water of purification, according to the Jewish ritual, would die, or be buried, or be resurrected. The religious use of water, as connected with the *vicarious* side of the covenant, does not symbolize what the classic meaning is, *i. e.*, sinking and drowning, but it symbolized, as did the Jewish rite, purification of the subject. As connected with the non-vicarious side of the covenant, *i. e.*, with Law that man has to obey for *himself*, baptism is not a *figure* of anything. It means *allegiance* to Christ to the *death* and beyond. Hence conversion, as a spiritual force, can be understood by mentally following the Saviour through *His* burial and resurrection to divine *life*, and not by contemplating one's own sinful *corpus* spiritually dead before immersion, and spiritually alive after recovering from the supposed drowning of sin. And any convert, Jewish or Gentile, who had children under parental care, would naturally ask and receive for them the privileges of citizenship in the New Covenant by the new symbol. The baptism that John received from heaven, Matt. xxi. 25, was consecration to Messiah by the NEW *circumcision*, and unless specially inspired he would, as an Aaronic priest, use water as in the Aaronic times; and no one pretends that the Aaronic priests were ever immersed for purposes of purification. Baptism, therefore, is the consecrative pouring of water upon the person, superseding the former rite. The tendency of Scripture is against mere *mode*. It deals in substance. The people were *baptized* to Moses, in the Red Sea, as a *leader*, but were not *immersed*. In short, a church of immersionists is not outside the covenant, but the elders and membership may think overmuch of the *mode*, and of the efficacy of rivers and deep tanks of water. In fact, one

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may be controlled in his religious life by much solid Franklin-like, practical horse sense, admirable in its place, but inadequate for Christ's militant purposes. Move then, ye Baptists, clear away from the tall political and religious spires of the fallen Queen, and prepare for *federation* against the enemy.

The terrible error of *Calvinism*, new school, old school, and all, has already been demonstrated. In few words, it consists in connecting the foreknowledge of the Omniscient, the summation of pure intellection in an Omnipotent Sovereign, with the salvation of some of His creatures, and damnation of others. In *theory* Mr. Spencer's *Energy* is here enthroned, the veritable Maker of sinners, a hideous, double-intentioned, Omnipotent and Omniscient abstraction, improvising "eternity" for a few "elect" and burning the balance, immortal non-elects along with an immortal small Devil, in an immortal Hell! Away with Calvinism! Its brain is too coldly intellectual to be thoroughly warmed by the unbounded love of Jesus. And the Arminians, instead of charging square over Calvinism, have fallen back still further from the Federal Head of the *Bible*, and are making raids from behind the old rails of conditional Omniscience and other barricades more permeable—in fact, by the Prince of error—than those of Calvinism. Instead of shunning the conclusions of Paul, Arminians should re-educate themselves so as to be peculiarly in love with that glorious Omniscience who, in the terms foreknowledge, predestination, calling, justification, and election, has placed that many steps in the *priestly* ladder up to resurrection and to LIFE. Instead of that they are groveling on the ground, zealous to mount by the steps of free-willism, a ladder up which the higher they climb the more certain it is to topple over to the earth. Let the Calvinists and Arminians, therefore, study anew the principles of true faith, and beyond doubt the divine Head will co-operate with every effort to escape the destruction of Babylon, when her sins shall have reached to heaven.

All those churches that sport an *official* priesthood, we fear,

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will not be found in the suburbs, but alarmingly near the pulsating center of the old trader. It may be well here to institute a comparison between Hierarchies and the proposed Federal Church as respects lowering the tone of religion. In the religious federation Allegiance will be the basis of membership. There will be no salt-sprinkling, candle-setting priests, or operatic regenerators, or jury-like sessions, to pronounce upon the new birth. The Church is the body, and each member, whether prophet, bishop, pastor, learner, young or aged, is amenable to the Head in his respective individualism, both as to sincerity in professing allegiance and diligence in spiritual building. And right here is found the lowering tone of Officialism, which naturally degenerates in proportion as it induces reliance upon the priestly *opus* of a creature. In what, except in degree, does this differ from the arrogant officialism of Rome, baptizing infants, virtually to pope-doxy, and making merchandise out of the souls of those infants when they grow to maturity. This high-bishoping idea has arrested the progress of the Anglo-Saxons in religious knowledge, and turned aside the British Empire into an organized hypocrisy. *Spirituality cannot rise higher than the Source of Allegiance.* If the Pope is a virtual God, Christ is titular only, and the laity belong to the *Pope.* If the source is in the Hookerish ideas, then spiritual evolution languishes in Hookerism. This system, indeed, turns out gentlemen—sometimes—and ladies in the best sense of gentility. But gentility will be a small thing before the final Bar. Nor will the resurrection be an inquisition to find out who were ladies and gentlemen or trollops and tramps. The most hideous monsters of papacy, as well as the best of them, always claimed mediation between the *Bible* and the *laity.* This was equivalent to imposing *themselves* on the people as the fountains of allegiance. Nevertheless, the Bible was to them a dead letter. Their method of abolishing Christianity was most effectual. They presented a bedizened corpse of the old Jewish dispensation to the people, and styled the breathing corpse *priest* of

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the living God. Thus the laity were cut off from the Book, the fountain of living waters, to be made the fanatical slaves of Antichrist. Hence *false* Slavery as against *righteous* Slavery marks every palace and cottage throughout the Papal Empire, from the dark, unfathomable crimes of Jesuitism and the Inquisition up to the kind deeds of the Sisters of Mercy.

It will not be a doctrine of the Church that sinners cannot become priests. On the contrary, as between each *ego* and the crucified and triumphant Jesus, no man or woman can be truly pious until partaker of the divine *nature;* and no one can be partaker of the divine nature unless the faith of a sinner goes up to the Priest who is not of earth but of Heaven. Thus every believer is a priest. True, this faith may go up to Jesus in *spite of* Officialism, Popish, British, or what not. But Officialism is an *obstacle* and diverter that has turned millions from the straight way into the vain contrivances of mortals. To instance from practical life, let it be assumed that Thornwell and his congregation had all drunk of the living water. Then each one, from the least to the greatest in intellection, would be distinguished by a *union* of knowledge and purity. But *his* knowledge as teaching priest or bishop would far exceed; and for that reason he would receive of his fellow-priests a peculiar love and veneration as pastor or bishop, sent of Providence to act for the *Head*, and not of Officialism to act for the *Church*. Suppose he had said to his congregation, I in this *office* am an humble *mediator* through whom the Holy Spirit is sent to you from Christ. Would not the love and veneration of his people have been changed into distrust or contempt? Against such assumption he doubtless would say, All I, as teaching-priest or as pastor, *can* do as toward you, is to pray to the Priest-King to send his Spirit, reproducing Himself in each of our hearts. And this is the Spirit of truth that the Son of man, just before his death, promised to send to his Apostles, the same Spirit that has animated every real presbyter that ever taught in temple, synagogue, church, or cathedral. That Spirit is the "apostolic succes-

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sion" of which they prate. He is, *in fact*, omnipresent; but, in priestly act, is spoken of as poured *upon*, and not only so but as dwelling *in*, every believer, from the humblest to the greatest.

But when Hierarchs start back for their *head man*, why stop at Peter? Why not go back to Adam, whose life in its original purity was intrusted to his own priestship, and who is therefore styled the *figure* of Him who was to come? That was a fatal union brought about by the man created in the image of Holiness, the union of transgression and free priestship. And his attempts at independent bishoping, after his fall, are simply ludicrous. Ashamed at the grossness of his folly he arrayed himself and bride in the primitive fig-stole; and, alarmed at the voice of Jehovah-jesus, fled to hide himself and his sin in the coverts of Paradise, as though Eden was yet *his* bishopric. But when forced to appear before the *Master* neither he nor his wife told a lie. For that reason they were early converts. They had no time, in fact, to stay in Eden to establish relations of religion with the old archbishop who lied out of the whole cloth when he promised them godship. Will the enormous family of this banished pair, many of whom have bought places for permanence in and around great Babylon, reflect on this early conversion?

And here we come across the Unitarians, as large as life. They too have a *church*. Probably they will be pleased at proof of the Son of man's slaveship to the Father. Everybody then would spit in his face, and paint the whole town red with Unitarianism. Like the man that was hung, it is: now, Father, WE come to THEE. Here we are, all on a level, "just as we are," grog-blossomed or not; and we all go up the same grade up the way to *Father*. Heaven, as it were, is an enormous Suction that scrapes the moral dirt from the worst cases, inasmuch as they are immortals, born of immortals, and consociate with Father; but *our* heaven rejects the Arabs of the desert, although they, too, are unitarians.

Babylon, like London, is in a fog in which Unitarians are

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lost. If they distribute the divine nature of Christ between the genetic Spirit, as Father, and his *human* mother, they lower the Personship of Christ, the *born Son of God.* And if they deny his attainment, as the Son of man, of the divine Nature, so as to be absolutely holy in nature as God Himself, they lower his office as Mediator *between* God and man. And closing up, or rather ignoring, the vast sin-space that intervenes between the holy Sovereign and the huge ranch of free animals (many of whom, though white, belong to the moral kitchen of the Sub-sovereign), they are compelled to deny the fact of imputation *in toto.* Hence they are heretics. Popery does better than this. It imputes the sin of Adam—*i. e.*, it says *God* imputes that sin to Adam's posterity—and the *sins* of posterity to Christ. Protestantism chimes in, in this jargon of Babel; and, as to the jig of original sin, they all dance together as *sects.* This is some comfort, perhaps, to old Pap and his doxy.

I wonder whether these Unitarians, or any one, for that matter, or any holy angel, was ever able to apprehend the reality of atonement: to feel, in inferior degree, as the Father and as the victim—the holy Sin-hater, the meek and holy sufferer. These were the conditions: the mediator had to be holy in life and in death, not merely as sinless angels, but *absolutely pure as God Himself.* Man has yet to learn more perfectly that there is something, not in the relation of mediatorship but in priestship itself, inexpressibly revolting to the natural man. It smells of burning flesh and blood, significant of the *writhings* of punished sin in the tortured soul. Its awful contest is with *death,* DEATH! Ah, if the sinner could but realize faintly the meaning of that stupendous transaction he would be more humble in the presence of the Father, the awful Sovereign of the Universe, assured that the assimilation of the soul with ineffable purity is effected only through the cross. But Unitarianism takes the Arabian sponge, wiping from the soul the atonement of Jesus, the only hope of a lost world. The Father,

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through His atoning priest, is gracious to forgive every sin, here and hereafter, except blasphemy. But the—*Energy*—is ever prompt to obliterate conscience as sensitive to real sin, and human nature fondly depicts a loving Father governed rather than governing in the affection of a natural father, while generation after generation of his children is blessed between his knees. They sing with the religious darkies, Christ is our *brother* "for he's our *Father's* son." Strike tents, ye Unitarians, and move off from the Proletarium of heresy.

The *Congregational* Church seems to be popery standing on its head, looking reversely for its bishop. Wesley was no doubt sent of Providence a real *missionary* to British religion, but who sent Wilberforce? This man may point another moral about cheap religion. In natural benevolence he, compared with his brother flatheads, excelled. He was the Greeley of his day, and of course something had to suffer. But instead of abolishing parliament or wrestling with the corrupt and arrogant aristocracy, he naturally takes the easier way and converts hard-hearted civilized drivers of white slavery into a puling African congregation. This is the way for benevolence. When you come to abolish evil, look down all the time. Never raise the moral eye against the rottennesses of "eighty years in gold." Wesley, thou pious enthusiast, stand aside. We follow Wilberforce. Evil is to be exterminated, but when is it? It must be somewhere in Society, but not in the crowned animal that can do no wrong. It's down below, of course, and the fight is begun. One relation after another crumbles before the dissolving breath of freedom, until the "Power that be" that cannot die and his surroundings suddenly vanish into thin air. Then a pause, but only for a moment. On to the source of evil, and abolish the entire white herd! But before the congregation can be leveled to the pure wool and color plane, every featherless two-legged animal from the gash-eyed Chinese to Indian bucks on the Rockies, must also be fulminated into nothingness. *Negrows*

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or death ! is the watchword. The whole earth is his. Then the Wilbers and all the pensioned Benevolents, with the eloquent Foolips for orator, along with his converted "broadcloth mob" and any number of squeaky females, escape to some island in the sky (where everything is about equal) and look back on the revolving globe. First Africa looms up, *Negrows.* Then Asia, *Negrows.* Europe, *Negrows.* All the continents and islands, *Negrows.* But what are they doing ? The eyes of the escaped pensioners stick out in astonishment at congregations of lambs beating tom-toms, dragging each other into captivity, and supplanting the defunct civilized chicken roost with captives of bow and spear, whence choice roasts are selected the spoil of *waw!*

What the creed of Congregationalism is we do not happen to know ; but from the antics of some of the papooses, most probably it is as unscripturally free as popery is unscripturally slave. And this suggests whether or not Presbyterianism may not be the just ecclesiastical medium between extremes. The results of forcing the federal Constitution to the base needs of political Congregationalism are before us. The results of forcing the Bible to the needs of the—*Energy*—are before us. Suppose, now, in this closing XIXth century, an honest inquiry be set on foot as to what *are* the real doctrines of the Bible, and what *is* the ecclesiastical regimen of the Church militant, drawn from the Book itself and history, and not from the murky traditions of Babylon. If Christ *is* Federal Head, his members the several Churches can prosper only as in unity with Him. And it would seem clear that the mode of government in this world should correspond with the fact of a *perfect* Head who is rightly despotic because of his *perfection*, and who ignores as churches all organizations on a *strike* against his covenant, whether they are spraddled over the world as *independencies* or are *united* in the darkness and anarchy of Antichrist.

O ISRAEL, to you also the voice cries, Come out from False Religion. Hear the words of your Prophet just before your

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fathers were carried away into Babylonish slavery: O Lord, thou hast consumed them but they have refused to receive correction. Therefore I said, surely these are *poor*, they are *foolish:* for they know not the way of the Lord, nor the judgment of their God. I will get me to the *great men*, and will speak unto them; for they have known the way of the Lord and the judgment of their God: but these have *altogether broken the yoke and burst the bonds.* Wherefore a lion (the King of Babylon) shall slay them. Again: behold their ear is uncircumcised and they cannot hearken. Again: hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. Again: to what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your Sacrifices sweet unto me.

As to slavery, no Israelite can doubt the divine wisdom in decreeing idolaters to be slaves to His people "forever;" or in laying down rules and limitations under which a Hebrew should be sold to a brother Hebrew. They were thus taught *humanity* toward each other and *dependence* upon Providence, as no master could be sure that he or his children might not be brought by Providence to serve under the same law. If the injunction not to rule over a brother with rigor was forgotten, it was in blind grasping after wealth. There was nothing in the relation itself to cause *infidelity* or *cruelty.* Had Joseph's God been antislavery, the vicegerent of Egypt would have taken vengeance upon his brothers for having sold him to the merchants. But the great Jehovah converted the selling act of those elder brethren into the furtherance of *His* slave-holding purposes. In fact, Joseph the slave in Pharaoh's prison, and afterward the real Monarch, is a wonderful type of Messiah in His comparatively brief period of humiliation and subsequent Authority at the right hand of Power.

If any Jew gives heed to modern ideas of heretical and sectarian freedom, he will inevitably conclude that Jeho-

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vah is divided against Himself. In other words, that He, as Sovereign, institutes slavery, which, as final Judge, He will pronounce damnable. O, the folly of sinners! The Supreme Judge will not damn Jacob's eleven sons, or either of them, because they sold their dreaming brother. Had they murdered him, as at first intended, their doom would have been sealed. He will not damn the Egyptians for having enslaved the elect People. It was foreordained that they should do that very thing. He will not judge the King of Babylon for carrying the seed of Israel into bondage to the Assyrians. That was His providence, at once retributive and educative, against the people who had freed themselves of *His* sovereignty by hiding themselves, as they thought, under the shadow of Idolatry. Satan himself is not, and will not be on trial for his agency in introducing the first pair into his lower slavery, or for ensnaring their descendants into his service. All thoughts and acts of every creature possible to the *relation* and to the *sub*-relation were foreknown "from the beginning," to be provided for and against; and the judgments will proceed upon the simple issue of *Ownership* involved in true or false Allegiance; and no man or angel will be damned finally, unless their lives or souls were actually formed by false allegiance during the period of eternity in which *repentance* of *free* motives was possible. We go further and affirm that the judgment will not be predicated upon wrongs which resulted from the acts of creatures toward each other, *within* the various *Lawful* relations. Each one will have to answer for himself or herself to the *Mediator*, the author of gracious Law, and of life itself. If Judas, or the priests with whom he traded, could trace defective religious character back to active maltreatment or passive neglect during their *infancy* and *youth*, this would not help *him* or *them* in respective trials, just as *their* parents will be required to answer for themselves only. The same reasoning is applicable to the providential permission to Antichrist to hold a portion of Time. The popes who ruled Justian Kings as vassals will not

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be tried in the Judgment for having domineered over such trash of the Sub-sovereign. But abolishment of the Covenant will not be passed over, and each abolisher (their aiders and supporters likewise), whether Pope, King, or President, will have to answer, unless he repents in this life, the fearful charge of usurping divine Authority or of forgiving sins without authority. But no one in ancient or modern times, Jew or Gentile, monarchist or republican, popish or protestant, cold-blooded or hot-blooded, can justify his own *want of* ALLEGIANCE on the ground that his enemy was a liege of the Devil. The ascertainment of individual allegiance to the Sovereign *or* to the Sub-sovereign (not to some King or Nation) will be the very object of the judgment.

The Jews, then, will understand that there was a connection of Providence with the *crucifixion* as distinctly as with the Life of Joseph, and in fact with all history as it reflects JEHOVAH, the universal Slave-holder. And there was no conscious repudiation of His slave-holding Covenant. Certainly not by the fickle multitude who clamored for Jesus' blood, and *possibly* by none of the priests of circumcision. These Officials thought that they were *maintaining* the only religion in its *one* form, as a great many deluded people thought they were maintaining the only union. No Jewish official, however, in the wild hunt after impiety and treason, ever accused Jesus of inciting slaves to rebellion, but the multitude were stirred to exasperation because He refused to exert his miraculous power to break the foreign yoke and reinstate the national Independence of the sons of Abraham. And, as a *political* sacrifice, it was prophesied by one of his enemies that his *death* would conduce to Jewish independence ; as, upon the death of this reputed friend of Cæsar, the tribes scattered abroad—the "children of God," as they styled themselves—might be rallied for the grand onset against Roman dominion, John xi. 48–53. It is probable, then, that but few actual *outlaws* surrounded the cross. What was enacted before them was hidden from their eyes ; and the Jewish Church,

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the blind actors in the vast designs of Providence, will yet find refuge in that innocent blood, though not in the sense in which the rulers exclaimed, His blood be upon us and our children!

The Jews, therefore, should re-educate themselves, not by abolishing the Old Covenant, but by recognizing its PERFECTION in the New; living no longer in prejudice against Christ on account of the unchristian deeds of men *not* in Palestine, but in the United States and in *Christendom.* Had He appeared here twenty years ago, not as the Son of God, working miracles, but simply as a man preaching the *same* gospel He taught his then disciples, he would have been arrested by a shoulder-strap and ousted from "church" as a heretic and blasphemer. Probably *now* if he should so appear he would be scouted by churchlings of various names, as a disloyal agitator. Certain who think if *they* had lived in the time of Christ they would have taken no part in his cruel death, are as the Rabbis who said to Him, If *we* had lived in the days of the prophets we would not have killed the prophets. The Jews are not the peculiarly guilty agents in crucifying him who so meekly submitted to the will of his Father in suffering for sins not his own. Human nature is that *one* blood of which negrophiles are prating; and that one-blooded thing repeats his crucifixion in churches and nations, century after century.

Through all the persecutions which have followed the Jews since the crucifixion, their covenant obligation to the one God has always been recognized by them; but it is to be feared that they still hear the divine voice somewhat with the uncircumcised ears of heretical Unitarianism. There *is* a Unitarian to whom no Christ can be born, and is the *Unholy Ghost,* who forever works among the children of disobedience. Let analysis then be had of Trinity in Unity.

Everything in the Old and New Testaments is designed to rescue man from that Unholy Ghost; and just ideas of the Trinity will help all to true faith. The verbiages of sects

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will not answer the purpose of an intelligent allegiance. Neither will fleshly circumcision, or fathomless immersion, or gingerly sprinkling, or orthodox pouring, or trine-dipping, or pope candle-setting, performed upon infant, youth or aged (whether by mohel, apostle, bishop, pastor, czar-priest, or any other priest), answer the purpose of an operatic or ritual *purity*. Believers ought also to adopt a pure Trinitarian speech, eliminating from the Bible and Creed the term *ghost*, except as it may be descriptive of *creatures* in the invisible world. This term ought now to be left to modern sorcerers, dealers in fetichism, successors to the New England torturers of old women and the more helpless members of society, like old Cotton, and certain European Kings and *great men*, who took a spooky delight in such doings, themselves rather than their victims being under the peculiar influence of the old Sorcerer, whose family in the U. S. have gone to ghosting away their neighbors' property with unghostly bayonets and 'mendments.

The Trinity is one of the simplest, most easily comprehended deductions of Theology. The Immateriality of the Divine Being, the fact that His Existence *alone* is without a beginning and can have no end, are awful mysteries, utterly beyond finite comprehension. But the fact of Divine Existence and Divine Sonship *is* comprehensible, and carries, with logical force, the fact of the Trinity.

God is Spirit. In the Genesis there is the name, *Spirit of God*. (Imagine a disgusting translation, *Ghost* of God!) Whether acting through the Logos, creatively or redeemingly, God is Spirit. As to Holiness, that must be the essentiality of His nature, abstract of everything. That is, He would be perfectly Holy, though no Messiah had ever been promised and no Mediator had ever been made flesh. But the divine Mediator could not come in the *flesh* except by birth; hence the direct *genetic* relation between the Father and Son. But the essentiality is not narrowed to the relation by birth. Although the genetic Son is as holy as his Father, all the Attri-

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butes of the latter are *inspired*, so to speak, toward the Son; and upon the victory won by the "word made flesh" over sin, death, and Hades, the Father exults in the justification wrought by the Son of man as priest, by which He, the offended Sovereign, is enabled to exert his holy love and mercy toward sinful, perishing man. Here the idea of Trinity in Unity is completed in the one Priest-King, who before advent in the flesh was spoken of as in the bosom of the Father, and having come, was after circumcision and baptism (uniting in him *both* dispensations) recognized as the *Son* by the descending Spirit. He is the One, whether as Logos, by whom the Creator materialized the world; as King, who acts for the Father: as Priest, through whom the Father acts as the HOLY SPIRIT; and as Judge in the final judgment. Hence, the Messiah having come, in view of his certain triumph over death he represents himself as *sending* the Spirit and as *accompanying* the placated Father, styled the Comforter, the Spirit of truth. Either figure of speech conveys the idea that the Father *is* the Spirit *acting* in the new and (if possible) more glorious Motive ascribed to Him in the pages above: the purpose of which is to prepare man (at once non-immortal and sinful) for the gift of pure life—the reward of incorruption, which will be independent of death and of the physical mutations of progressive eternities. If the Priest could be *locally* present everywhere there would be no need for the Holy Spirit to act *for* him: but this is impossible, because he is still a Man *locally* in the heavens. Hence, what the *Omnipresent* Spirit does is to form the lineaments of the Priest *in* every soul sincere to find the truth. Acting thus for the Redeemer He is pre-eminently in the New Testament the *Holy* Spirit. But the Holy Spirit acted for redemption in the Old Dispensation, and is therefore the *same* Spirit who ever inspires each faithful soul with the pure hope of genuine atonement. The conclusion is, that while heretical Unitarianism magnifies the Father by disparaging His Mediator, the Federal Church will magnify His Messiah with-

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out disparaging the Father, either in His first relation to man as Sovereign Lawgiver, in the second relation to *fallen* man as propitiated Sovereign, or in the third relation to sinners as acting Father, *i. e.*, Holy Spirit. The conclusion unavoidably is, that the great Priest-King is now the One Mediator between God and man; and therefore He is the ONE GOD to whom reference is had in the first command, Hear, O Israel, thou shalt have no other Gods before ME. For these reasons we speak repeatedly of Jehovah-jesus and of Christ Jesus as the *same person.*

If the Jews read their own history in the Old Testament they will understand their nation to have been obdurate backsliders. What is backsliding? It is going *backward* from the Sovereign to the assumed freedom of the Sub-sovereign. And their ancestors were subjected to retribution, in kind and proportion, by the providential Ruler. The false prophets who said sword and famine shall not be in this land were *consumed* by sword and famine; and the people who turned to idols were *enslaved* by a nation of idolaters who thought Jehovah a smaller god than Bel, Nebo, or Merodach. For, said Jehovah-jesus speaking of that backsliding people, they shall have none to bury them, their wives nor their sons nor their daughters, for *I will pour their wickedness upon them.*

But what is the cause of backsliding? Undoubtedly it begins in the fatal tendency to locate the sin-forgiving power in some creature or to rest on some ceremony. There is an excuse for the Jewish error; for, before Messiah came in the flesh, *authority* was given to Aaron and his descendants to represent the true Priest. But many of these, who as priests were mere upper servants, set up as official Lords of the heritage, and certain in this last Dispensation have put on the mantles of those Aaronic scalawags.

Ever since the crucifixion of the Son of man, the Jews have been virtual backsliders although keeping up nationality and the forms of allegiance. Hence, for more than eighteen centuries they have suffered the calamities of a worse than

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Babylonish slavery, as was predicted by the old prophets, and by Jesus, the compassionate, who wept over Jerusalem, foreseeing its inevitable doom in rejection of Himself and in their hope for an impossible Messiah. The modern Jews know that the Gentile Nations have been continually saying, by word and by act, We would not, if in your place in the long. long ago, have called for the blood of that wonderful Being: in the matter of the crucifixion *we* are holier than thou. Let the Jews then test the superiority and respect for Jehovah of these Nations, who even now are persecuting them, by proposing this compact: Unite with us in wresting Palestine from the modern Canaanite and we will return to our own land, no longer expecting the miraculous birth in Bethlehem of a temporal King, but persuaded that there cannot be two Messiahs, and that he whose sufferings and death were foretold in the inspired utterances of Isaiah *is* the Messiah whose Providence is seen in the history of the world both before and since his resurrection, and whose premillennial advent is signified by the sounding of the last trumpet and pouring out of the last vial, causing *abolishment* of the Turkish and Russian and all other *abolition* systems, and so reforming others that the old agent of Evil will be driven from his strongholds in human breasts and sealed in the abyss. The Jews are the elect Nation for whose welfare so many prophets have fasted and prayed in secret before Jehovah, so many deeds of heroic sacrifice have been done, and of whose pure-blooded woman was born that precious Life who "from all eternity" appeared in contemplation of the dread Sovereign as the lamb, *slain from the foundation of the world.* And although he, thus described as the one Mediator from the beginning, still stands between the offended Father and themselves, as sinners, they yet are blind to his mercy, and by continued reliance upon Moses' *ritual* are virtually without a mediator. They are still expecting a worldly Messiah who will cause the Temple to be rebuilt and the *official* priesthood to be reinstated in Jerusalem.

It is impossible for fallen man to be evolved into immor-

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tality by his own righteousness. Righteousness means *perfect* obedience to law, and whatever Jehovah commands *is* law. If He had spoken through Moses what might seem trivial; as, Say ye to the congregation they shall bow seven times a day toward the Temple, it would have been *law* as distinctly as Thou shalt do no murder. But the intention of the whole ceremonial was to teach the Jews, as children are taught the rudiments; so that they might thus learn the habit of obedience to the infinitely more essential graven commands. If Jesus, who we know historically was crucified so long ago, is not (as the Jews pretend) the Messiah, and hence our passover sacrifice, our righteousness, it is clear from the Old Testament that he is yet to come. He is to be born in Bethlehem of a Jewish virgin; to be a man of sorrows; rejected by his own; betrayed to the chief priests by one of his apostles, for silver (thirty pieces, the price of a common slave), and crucified as a worthless slave. It is vain for the Jews to be expecting a Messiah yet to come. He came many centuries ago, returned to the bosom of the Father whence he came, and will next be seen by sinners as the Judge of all the earth.

The Jews may ask, Which shall we join—Popery or Protestantism? Neither. The latter is falling back toward popery, which is itself a mixture of the old Jewish ritual and heathenism; and Protestants along with Popery are beginning to make an Idol of the Church. For instance, Calvinism will preach that Noah's family was saved with him because he was in the *Church*, and that Abraham was noticed as an Intercessor, for the same reason. Thus Calvinism is beginning to rub noses with Popery. Abraham interceded because he was a partaker of the divine nature, and was, thence, a priest, not official but actual, so far as his faith joined him to the true Priest who was and is *the* Priest, official *and* actual. Noah, also, was not a deaf abolition adder: he *heard* the Word and obeyed, and would have done so though no church existed. Go, then, ye Jews, and join the Federal Church, not as the end, but as the divinely appointed

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means for *evolving* souls into the purity requisite for the new creation.

Sin is the transgression of law, and there is no Law since Christ's ascension except that graven on the tables. If every Jew could now perfectly obey the ceremonial as law, it would be perfectly useless. It is already obeyed vicariously, and this constitutes the Christ our Righteousness. This talk about unbelief being *sin* is as baseless as the talk about original sin. So far as any one is under the Sub-sovereign he is, so far, a liar and a fool, and would be so though no Law existed, and therefore no sin were possible. The wise Solomon, when he wandered from Allegiance, suffered dementation, and set up a driveling worship in groves to please outlandish females. It is true the Apostle says the Devil *sinneth* from the beginning. This is equivalent to saying that his first defection from allegiance began with the first idea or thought of abolition. Antichrist is also styled the man of *sin*, but this is because he is a hypocrite. And a hypocrite is here defined to be one who is in the false allegiance (consciously or unconsciously) and who *sub*-judges in his own favor, to the contempt or detriment of true allegiance. And the mortal fool who claimed, and doubtless believed himself to be a God on the high Altar may well be styled the *Man of Sin.*

The graven Law, honor thy father and thy mother, does not relate to Faith. If each generation must always be as the first, the Jews will ever be a mere reproduction of Pharisees and Sadducees. But the most intellectual and spiritual, the most devoted convert to Christ, was a Jew; but he honored his parents and loved his fellow-Jews none the less. In fact, he illustrates what Messiah had said, I come not to bring peace on the earth but a sword (the sword of the Spirit), and a man's foes shall be they of his own household. He is not an Israelite indeed who would risk his immortality upon the *fact* of descent from Abraham, or that his Church was started through Moses. All this is true, but neither honorable ancestry nor the Church can, apart from evolutionary faith, save

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the soul. The church, however, is where Messiah dwells as opposed to the world or great Babylon, and there, if but two or three are gathered in his name, will he be in the midst.

Besides these, respectable Orthodoxy claims the Lutheran, the Cumberland, and many others as churches. We may allude to the one started by Alexander Campbell, a man of fine intellect. But it seems that pretty much the whole extent of its evolutionary power lies in getting a poor sinner under the water and getting him out again.

The last to be noticed is the Universalist Church. Magaul adheres to the original declaration, that if man is immortal by the primal act of creation the Universalist is the only orthodox Church in the world. Suppose a sinner is condemned to the punitory side of Hades; or, worse still, into Gehenna. As long as *Mediation* lasts punishment is amendatory; and at some period, however distant, the subjects must surrender to the Sovereign. Condemnation of itself is not equivalent to final damnation. In a certain sense every creature is condemned at the moment of creation or of birth. This is owing to the immeasurable life-distance between the Creator and creature, as will be shown presently. An infant, at birth, is a bundle of selfishness. Every little squaller might be immersed, until the bubbles would rise, and named on the spot with the universal name, not O. Sin, but *Self*. For this fault of nature, which may be termed the snakishness of our common fleshly nature, everything that breathes begins that process in a state of condemnation. Now understand this: not the flesh, but, if it may be so expressed, the *allegiance* of the individual is resurrected. By our theory, with the capacity of thinking, the germ of the new soul may be evolved into allegiance, and allegiance contains the germ of immortality. No one doubts the substantial piety of Calvin, and hence he died with this germ in his soul. As soon, then, as he, in Hades, regained or retained the consciousness of identical existence he would begin to divest himself of his former revolting imputations upon Sovereignty, and would be speedily disciplined

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into full conversion—a process analogous or similar to the conversion of Peter while in the flesh, a conversion that occurred *after* he had been with Christ as an Apostle, and had actually worked miracles.

Adam not being immortal by the creative act could not, when he fell, have lost immortality. He could not lose what he never possessed; and immortality could not have been originated by his *sin*. Furthermore, it is certain that Mediation is not endless. Now, when the Mediator gives back the Kingdom to the Father what is the inevitable result? To answer, let us see what is happening now while mediation is active. The sending of the Mediator into the world and his sufferings do not strike us as a divine Comedy. Compassion for the poor slaves of the Anti-evolutionist is the motive, but His *anger* burns toward those who in Scripture are repeatedly termed fools and wicked. The analogy may be seen in case of a Christian going among anthropoids in the heart of Africa (who are set down by impartial observers as almost brutish), and offering to purchase them to his service, to live under kind but firm discipline, and be made fit for the holiness and happiness of the faithful after death. Each naked *Self* would run from such offer, or spear the offerer for his overture.

The above statement contains the answer to the main, and to every side question, that may arise. When mediation shall have ended, the relations *dependent* upon mediation will have ended. Instead of divine Love being intensified or anger increased toward the finally condemned, His nature will be moved by NO thought or feeling toward them. Whatever may be the environments of the sub-Sovereign will be theirs also. The Lord God, the Supporter of the boundless Universe, will *not* look down upon the writhings or open his ears to the curses of the condemned, whirling through an endless cycle of ages in an abysm created by Him, a never-ending Hell whence blasphemies will rise toward the Throne like black atonements for lost souls. And when the atoning relations shall have ended, the swirl of destruction bearing tis

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condemned freight will rush with ever-increasing fury toward the vortex. Minutes may seem as centuries, and days as endless eternities. Then the pall of the second death will envelop the originator of Evil and his allegianced hosts. And then the divine Empire will be *universal*, as much so as if the Almighty had annihilated the antislavery Angel in his first act of rebellion; had blotted out the first man with his first sin; or had literally burned up every judicially reprobated life at the moment of judgment.

The last issue taken with the D.D.'s of spirituality is upon the fact of materiality. No such thing as an *immaterial creature* can be found in God's universe. M. Pasteur, who probably is not a D.D., has announced that man is a chemical machine. Quite likely. He is that, and *more*. In the prime act of creation the material of man's formation was azoic dust, but in the second creation the *Priest* is the creator, and the material is not azoic dust. Each creature furnishes *his own* material. How can mortal sinners furnish *good* material? By obedience, more or less perfect, to Law. Nothing can be easier than to furnish bad material. As to this, remark the fact: an entire line (to speak commercially) of bad material may be wiped out by *repentance*, and even by a repentance *in extremis;* and right there with that act of repentance permeating the soul, the Priestly Creator begins and builds for immortality. Neither can too many present themselves at once; for the Holy Spirit, the *Priest's* Spirit, is omnipresent. If one could absolutely *absorb* the Divine Law or Righteousness he would not have to die in order to be re-created in Hades. He would be carried straight to glory. The ideas of the people about the soul or spirit of man are extremely vague. As an angel could not see without eyes, or their equivalent, so no creature can think or feel without *material* suitable to that function. Reprobate material is easily accumulated in a short life; and, it may be remarked, an immense amount of bad material is formed under the specious garb of "Sovereignty" and "Loyalty" and "Allegiance." And if

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something more like a hog than an angel is turned out it is not the priestly Creator's fault. He cannot be deceived, and, we may say, works conscientiously, in respect to the material actually before him, whatever its character.

It may be objected by consolids of different isms that these Hadiac ideas are Catholic and not Protestant. If so, good for Catholicism in contradistinction to papal ideas and mummeries of priestism. No-history seeks truth wherever to be found. Doubtless, counting back through the centuries, multitudes resurrected out of these sects and heresies, popish, protestant, and heathen, will be found to have so guarded their souls against the errors, the hypocrisies, and the tyrannies of their respective governments and churches as to bring material fit for the *second creation*, and consequently for immortality. Michael, in the soaring charity of his angelic soul, hopes for the results nearest universal; Magaul, in his vehement hatred against wrongs, would not dare to murmur against anything the great Mediator may do; and No-history would welcome the time when everything done is of the truth, of good intent, and just.

No-history here concludes upon what may be termed the alternatives of *created* existence, to wit, extinction or immortality. And neither of these results is an act of destiny, of exterior Power, independent of the creature. If the creature makes up with the Sub-sovereign he can do so on his own terms, but the end of that union is *extinction.* If the creature submits to the Sovereign he *must* do so on the Sovereign's terms, of undivided allegiance, and the end of that union is *immortality*, because the system provided by the Sovereign *evolves* life, in spite of the enemy. The term *aionic* describes Time, not absolutely, but in its salvatory and evolutionary relations. It is as impossible to define absolute Time as absolute Existence. In the Scriptures the nearest approach to a description of absolute time is a reduplication of the Greek term translated *eternity.* Hence this great azoic globe, upon whose crust every zoic form of matter

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lives and moves and has its being, may be described in relation to Time as merely aionic, or eternal ; and eternal is a term of relation. To a being whose extinction *or* immortality is dependent upon allegiance to the Sub-sovereign (or his Opposite) it is of no moment whether the eternity of the globe is measured by revolutions around its centrality for six billion, or only for six thousand, years. The intellection of the most powerful Angel is lost in such stupendous efforts to encompass the incomprehensible. While our comparatively little world is making its age-lasting rounds measured by 365 days, or *one* year, there may be a centrality around which the remotest form of lifeless matter may circle, dividing its Time into 365 billions of years. But what is this to one whose natural life will probably terminate within seventy years; whose inchoate life in Hades is an unknown quantity ; and whose re-created *bodily* existence in Gehenna (or its Opposite) is even more hidden from the power of human analysis? As to the *Gehennic* division of Time we adhere to the conviction that none of the counterparts of Man will be found therein. It may be the fact, hereafter realized; that many gentle females nursed in the lap of luxury, ignoring allegiance to the great King, will perish almost on the threshold of *Hades*. The lives of those clucking hens who sentimentally nursed anthropoids as their own broods, and who thereupon joined in injuring their own sisters, may possibly sink about midway of the Time in that intermediate state. But the ancient and modern Jezebels, utterly transformed in nature by previous and continued inspiration of the lower spirit, may survive until struck with the second death, at the moment when the sons of Adam shall be summoned, so that their spiritual material shall be weighed in the balances. Whether any of the formally condemned can be evolved from the third phase of eternity, *i. e.*, the gehennic, presents a question far beyond the capacity of human or angelic intellect. But supposing Mediation shall end before the gehennic state comes to an end, the question is easily answered. Whoever may be *then* involved in the

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gloomy environments will there remain until gehenna itself is cast into the lake of fire, *i. e.*, is destroyed. For, with the negation of the evolutionary *relation* consequent upon the ending of mediation, *extinction* of existence will be inevitable. The sheep and goats in the then state of the evolutionary (Jewish) economy were both clean animals; fit for sacrifice and food for the priests. But that economy, described as "eternal," long since came to an end. And as the sheep and goats were kept alive, in parable; summoned before the *King*, not the Judge; and sentenced in con-similar terms of limited duration, this may signify, not the pre-millennial coming in Person, but the potential descent of the King of Kings upon the Mountain—of the *King* who will summon the nations, to wit, all the absorbers of allegiance whose "eternal" business it is, and has always been, to strip and starve and slaughter sheepish and goatish human victims. The Sons of Independence will act as the executives of the angels to these grass-fed goats, and will place them on the left, *i. e.*, deprive them of office. Then every one will know and act on the knowledge that *allegiance* is due solely to the King of Kings; and his Mountain will, as it were, fill the whole earth.

The real need of Mankind may be summed thus: *get rid of the Sub-sovereign and of his anti-evolutionary influences.* And as the body Politic styled the United States, or more strictly speaking its *government*, is undoubtedly grown to be a goat of very loud smell, the Leagued Sons of Independence will wipe out the name along with its monarchical defilements, and ordain in its stead, and over every inch of soil now in its jurisdiction, the Constitution of the Confederate States—or its equivalent under some appropriate name—the confederate government assuming so much of the liabilities of the defunct NATION as will prevent financial anarchy or individual injustice. This will not be a surrender of the North to the South, a sort of national Appomattox. It will be a national Repentance for wrongs done, not merely to the Southern Peoples, but to the very Rock of American prin-

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ciples. The *republican party* has dug the grave of the U. S., considered as a *Republic.* Bumbellion or *governmental* sovereignty has usurped the place of the once honorable covenant of union; and holds the liberty, not only of individuals but of States, under its ignominious title derived from the Sub-sovereign. It is essential, then, if political liberty is not to be permanently muzzled, to have another Constitution and correspondent union and government, based as in the beginning. Perhaps the negro can be left out of the New Constitution both as a *slave* and a *sovereign.*

In satirizing the modern Negrophiles No-history has probably done injustice to their Puritan ancestors. Whom *they* exterminated or enslaved the progeny want to make something—equals isn't it?—in Daddy's or Uncle Sam's boarding and day school establishment. But the Ancestors could not have looked on Plymouth Rock as *theirs,* and an inheritance for a blood-pure posterity, and have acted otherwise than they did. The land where the Red men lived was communal; and the red fellows were natural communists, as to land. They never bothered their brains studying a sage Blackstone. What hugging Bear's squaw raised out of the ground belonged to the Bear. If the Bear vacated his place and went elsewhere, roaring Bull might step in next year, without money or wampum, and set *his* squaw to tickling a small tobacco and maize patch. The practical colonists did not stop on the rock or go into the land to solve this red problem by miscegenation or civil rights bills. They drove the untamable communists before them, because these ferocious Sons of nature could not be enslaved, and bought the Guineas because they *could* be. It seemed as if they had come upon a nest of scalp-taking Philistines who were to be fought to extermination; but the Guineas looked like the accursed seed of Ham, scarcely fit to be bought. Perhaps they anticipated the borderer of to-day, and thought the only good Indian was a dead Indian. Those Puritans were rugged and intolerant; but, on the whole, far more respectable, morally, than some of their descendants who are struck with sentimental

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and transcendental nonsense, blind bats in the wilderness of civilized Mammon.

As the tree lies where it falls, so let the fact of negro freedom rest where it was thrown by the stormy contention. But the Sons of Independence have something to do in reference to the Liberty of white men, and one thing is to chop off the paws of the lawless scoundrels stretched out of their own dens to clamp the sovereignty of neighboring States. It will be observed that the sneaks who are evoluting backwards to an Oligarchy of plutocrats, based on negro voting, justify themselves by the 'mendment, *i. e.*, by their own covenant-breaking aggressions, and urge upon alleged white Sovereigns that the Southern States must be bound, not only by the Covenant, as it *was*, but by the impositions of the three-peg barracoon. Hence the magnetic Zebra in frozen Maine and the extremely sober John Sherman of O-hi-o, who never smelt a whiskey barrel, both insist that if *their* negro vote is not *keounted* in the black Belts the coons shall not all be enumerated for congressional representation; and honest John is waving the ensanguined garment in huge flops about the ears of the hog-eaters, as a sign that everything is as wrong down South as it is right in O-hi-o.

"John, John, the Piper's son,
Stol'd a pig and away he run."

John ought to be ashamed of himself for his moderation. Another 'mendment to quarter a million or so of blue "angels" on the South seems to be the thing that he and the Zebra ought to "go for." But suppose, while these worthies are juggling for high Office in the *Nation*, the League, not only all around O-hi-o but right in its heart, goes up head on the subject of 'mendments, and forces every negro in the U. S., red Men and Chinamen too, into that corn-raising province; and not only so, but invites the Democracy therein to *come out*, while honest John and his rag-flopping Overseers of States are invited—at the point of the bayonet—to stay *right there*, and

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rub noses with the "brethren," who, counting noses, will be in the majority. Perhaps the grunt of self-satisfaction of O-hi-o would then be changed to a unanimous squeal of astonishment and alarm. In face of the powers claimed and *enforced* by the U. S., No-history avers that this would be a return of the same GOVERNMENTAL Sovereignty upon the abolition Sots which they spread over the South from their bumbellion voting cart. Instead of sheep and goats, hog will cover the land. Perhaps the ensign will be a whole hog to denote unity. And not to conceal loyalty under a bushel, the name O-hi-o may be renigged for that of the *United State*, so that when John's Coons are asked where is their voting hole they will answer in the united St*aa*te. We say, then, if the U. S. is suffered to continue as a Body Politic its conservative existence may ultimately be lost in its foul Whelp—the GOVERNMENT; and its own acts be cited as precedent for every experiment, though the motive may come out of the very heart of the Sub-sovereign. He it is whose "angels" swept the Confederacy. But the Sovereign will yet make inquisition for blood, not merely upon a nation of Union and Brownite fanatics, but upon the Kings and Emperors of the whole ethnic World. And if the Jewish priests, the law-limited age-limited meditators between Jehovah-jesus and his church, who were denounced, by the only good man who ever walked this earth, as a generation of vipers, shall have to face the blood of uncounted martyrs, what, oh Lord God Almighty! shall these crowned vipers do when it shall be known that all the blood they have caused to be shed in the earth has been shed by false Allegiance?

But the mind cannot be kept up to the high tension to which it is strung by thoughts of Eternity, and the soul is reluctant to look in the face the sure punishment, and, it may be, the awful destruction, annexed to violations of covenants, especially of the Divine. As said by one who in Allegiance to the Sovereign was most wise, in Sub-allegiance the reverse, there is a time for all things. There is a time to weep and a time to laugh, and, as sure as Behemoth swims,

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here he is; as serious, as ridiculous, and as despotic as ever. It must be our Sir Sammy Surcingle of former ages, the military kicker of free mules, for he is in the "Heart of Africa" and where else ought he to be? He is now about to break cover for N'yanza, and were it not for the ever-acting motives of Mastership and Slaveship his enterprise would have been a tragic failure. These motives governed the camels that knelt to take the *impedimenta* of travel; governed the Arabs whose wild freedom was in some restraint through latent fear of British power; governed Sir Samuel himself; and governed his wife. In his strong points he much resembles the old plantation master, yet the further the negrophilist travels the louder he curses the covetous incursions of Turks and Arabs, and the similar raids of one fetich tribe against another fetich tribe as the "slave trade." The unsophisticated are somewhat surprised, then, when the personification of antislavery, returning safely from darkness to Egypt, perches himself up beside a British figure-head and stretches out a runaway Arab to be beaten upon the bottoms of his feet! It is not clear whether the wretch broke the military law of the Turk or Khedive or a *contract* of travel with a bold Briton. He was a "rebel," whose "crime" lay in wiping his feet against Sir Samuel and leaving him to find the Heart of Africa as best he might. How stupid of the barbarous South not to have styled her Slaves *rebels*, and how cruel not to have concentrated punishment of the lazy or vicious upon their capacious ant-mashers. One negro lad alone, in that dark expedition, subjected himself to the white man with the exclusive faithfulness that belongs to the natural relation of *created* superior and inferior. Poor Saat the humble and single-minded little slave of Sitty (the Lady) and of this determined Briton, sadly laid away in a lonely grave, the mysterious silence of eternal Nile then first broken by the solemn ritual of the Episcopal service, strikes the one chord of sympathy for this one-idea fanatic of *British* mastership. The noble devotion of Lady Baker in following her (and Egypt's) lord with his pockets full of Khedive firmans,

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under imminent danger of squawship to some anthropoid (suicide the only escape in the last extremity), is further evidence of that primal impulse of divine *subjection* stronger in the true woman's heart than fear, and sometimes stronger than death.

It seems that the two Bullies, to wit, the Nation and Gt. Britain, are unanimous in one thing, and that is burying *free* negroes. As they both were originally importers of and traders in "souls," and it appearing that the sons of the daddies, North or South, are not fit to own negroes, let the two become more unanimous and send back the progeny of Adam No. 5 whence they were brought. To this end No-history calls for nominations of a KING for Africa Interior. Pale-faces not wanted. Bruce will do. True, he lowered himself in presiding over a gang of wolves, howling for continued gubberment pap, but that was only once. Enthroned by the two Bullies away over yonder in the Soudan, he will do so no more. The king will also need an aristocracy, and it will go hard if Bully No. 2 cannot out of four or five millions of late "sovereigns" furnish a few thousand for the court circle.

It won't pay, however, to set up this kingdom merely to trade with the cow-tailed natives for gum and elephants' teeth. The king needs and must have a standing army with which to catch the unreading and unrighteous and partly naked anthropoids, and sell them to his subjects, the ex-sovereigns of tootledom. Civilization must spring up as well as N'yanza. Some of the natives might also be grafted among the aristocracy, particularly one Commorro, who, from the account, is evidently a sort of anthropoidal Bacon. Strange indeed that Sir Sammy, in hunting for lions and hippopotami, scared up a missionary who preached doctrine to the white man on the subject of immortality. Sir Samuel quotes the learning of Christendom to Commorro, and the "way-back" missionary replied without book, and with an admirable vacuity of Huxley or Darwin sense. What the age of his dynasty was, and how long ago his bung-nosed first father

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became a breathing animal, Commorro didn't know. But doubtless he expected to keep on in the old traditions burying and temporally resurrecting inutile darkies, as if bee-shop Colenso had never intoned the collect on the gold coast, or regenerated little nigs by whitewashing them in water. When this natural Bacon attacked an elephant, he imputed to the huge and dangerous animal the same *love of life* and reasoning power that belonged to himself. Sometimes, to save his life, the elephant *charged* his two-legged enemy, thinking to mash or kill him with his trunk: sometimes, with the same motive, he *fled* into the jungle. In like circumstances, Commorro acted in like manner. And as he had never seen as much as the *ghost* of a dead elephant, our Bacon held up the shield of infidelity against the gross, body-raising yarns of the white stranger, who failed to back his supernatural arguments with instant present of a fine rifle, or promise of a fair rib to relieve the prevalent darkness in his polly-female kraals. Not to put too fine a point on it, to urge the hope of resurrection of the identical body upon such anthropoids as these in their native state of savage or fetich freedom, and fetich and savage slavery, as a motor of *Christian* living, would be as reasonable as for Sir Sammy to have begged the camels of their free will to expedite his mission by stooping to the burdens of himself and luggage. Ho! then for the KINGDOM. Let the bullies exchange. Bully No. 1 takes the *rebel* South on its back; Bully No. 2 takes *rebel* Ireland on *its* back. They go, as in duty free, into the "Heart," and proceed to civilize and regenerate a world, in which every one who doesn't do as *you* want him to do is a *rebel.*

But lo! here, and lo! there. Of the four or more millions of imported Africans, a baker's dozen or so have been found who are supposed to be equal to any, or at least to a majority of the Adamic race. What if they are? Nothing can be more irrelevant and inconclusive of what the freedom-shreikers would prove. The *mind* of every animate depends upon the *material* by means of which the creature thinks: in the case

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of homoic and sub-homoic earth down to passive animates, that material is brain. If the brain be large, or small but of fine *timbre*, and in either case located in the right part of the skull, we have the possibilities of mind in *any* creature. Put a man's head on a four-footed animal, the animal would think like a man, because he has the *brain* of a man. Heaps of nonsense have been issued from the one-race mill, because Randolph of Roanoke was descended from an Indian girl, and because the French Dumas, or several of them, have written novels and plays without number. But Randolph was only an intellectual cynic (not a drop of wild blood in his veins), and if France were filled with Dumases, it would be less intellectual and more intolerable in sensuality than now. When nature alone governs parentage, the children are children of the flesh. If Commorro's first father dated back to the coal age, *climate* never changed one of his progeny to *another flesh*. If *both* white parents are idiots, the offspring are bound to be idiots. Nature gave blind Tom, born of a negress trained by slavery, a genius for music, just as she gave to Beethoven. But nature imposed on Tom the conditions of *imitator*, while she gave to the large and fine-brained German the magnificent possibilities of invention. But if the musical prodigy were a negress, by whom a Beethoven child could be born, the *half-breed* would inherit the imitativeness of the mother. He might inherit the musical conformation of the father, and excel many in instrumental sprightliness, but the grand, almost divine, language of genius in music and song would be denied by nature.

There is a close connection between blood purity, natural evolution, and civilization; and it is to be borne in mind that the Bible takes the strongest sort of ground against blood debasement. It is conceded that civilization has heretofore been largely used by the Sub-sovereign. Soon, however, it will be taken from him and turned against him. The term "world" in Scripture includes civilization, the dress of Satan when he shines upon the mind as the angel of light. The

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laws promulged from the Sovereign by the mouth of Moses are not so many *insults* to man. The ceremonial cuts the comb of the civilized cockatoo and shows him what he *is*. Death immediate is the sentence against certain blood defilements. Leviticus proves that the blood of a beast might be nursed into psychological *humanity*. Supposing such monstrosities of nature to inherit the erect form and linguistic faculties of the mother, such a race might spread into ethnological proportions with a free-beast civilization, a sort of flickering lampoon, a feeble reflection of that of the great world—of the purer blood and powerful brains of England, France, Germany; and of "coming-father-Abe" civilization of the great Tootle jackass with the one bray. When the one speech of the Babel builders was confounded it is conjectural whether one spoke to his fellow in French and the other fellow replied in Dutch, or what was the exact nature of the confusion. Probably the descendants of the Three Sons of Noah were then *segregated* in the earth, each segregation speaking a language not understood by the others; and that these Hamite, Shemite, and Japhetic tongues were subdivided, in the course of generations, into many nations, with idioms and civilization variant as the nations. The mental and moral *inequalities* of the Three pure-blood Sons continued in the descendants; the aggressions of one aggregation against another; the comparative progress of some in the arts, and the resting of others upon the ruder elements of knowledge; and the tendency to Idolatry common to the whole, have been the efficient causes of the *variant* civilizations. It may be that far up the White Nile pure-blood descendants of Ham, speaking the language derived from Babel, may be found to-day. When philology is rescued from one-race idiots it may furnish a key to Ethnology. Some jabbering lunatic swore the Red men of this continent to the lost ten tribes of Israel, by their *language*. If that learned goat had been turned loose among Hottentots, apt as not he would have traced their tongue to Sanscrit. There are civilized things now in the U. S., voters of the

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Pub ticket, of course, perhaps "professors," who would run from Christ if they saw him, who think that Hannibal was a negro and that he led an army of negroes to the gates of Rome. When genuine Scientists shall realize that Christian civilization exists mostly in muddled brains, they can the more clearly place civilization within its philosophical limits. The two cannot act in harmony while civilization is the dwelling-place of the Sub-sovereign. It may be that the nation most civilized, in the usual acceptation of the term, is farthest away from Christianity, although professing it nominally. Such "Christianity" is, therefore, nothing but a sub-religion. In fact, the world in its present grades of civilization, especially in its legislative mills, is yet heathen and pagan; and the U. S. is contracting a *fetich* squint, gazing at its *law*-grinderies. Whoever, in Europe *or* America, have settled down on bloodshed as a *means* of perpetuating *the* church (federal, religiously) or *the* union (federal, politically) are heathen. They who sit on the Divine Covenant to make and enforce "laws" against their own ignorant, smoke-dried notions, which they term "Sin," are pagan. But the smart jingoed Peasantry of the Sub-sovereign who have made Sambo a political god, to be fed by ninny voters, are fetich. The priests of this fetichism have been particularly active in munching and garbling Jefferson's declaration of his ignorance of what the Creator *did* thousands of years or even of ages ago. The idea of Equalism which was *not* in Jefferson's mind has been strained through the fetich brains of these priests, and used, a blood scrofula, in abolishing the Constitution as the *Covenant* between Independent States.

The social compact has already been alluded to. How writers on the Science of Government define it we do not know. In No-history it is this: a recognition by mankind of what the substance of human government would be *if* the Sovereign were on earth personally administering *human* government as a check upon the natural lawlessness introduced by sin. Liberty would then be what it ought to be, a shield

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against *unrighteous* slavery. The compact would effect what all the constitutions, written and unwritten, and what all governments cannot effect. Being the enforcement of Divine slavery in human affairs, it would be a *guard* against the million tentacles of unrighteous slavery, the devilish Octopus that fastens, the world over, upon both politics and religion. An evidence of the strong hold of the Octopus upon the human mind is had in the effete silliness betrayed in prating over a *strong* federation, or a *weak* one. If the States had surrendered all the essentials of sovereignty to a *centralism* there would be no federation whatever. The strength and the weakness would both be in the *centralism*. If the States had agreed on no Constitution whatever, still there would be no federation; and for a cause *opposite* to the other. If the States had agreed upon the delegation of but *one* article, *e. g.*, the coining of money, it would be a federation to that extent, neither *strong* nor *weak*—simply dependent upon the honor and integrity of each party to the agreement. The same line of reasoning applies to each article in what *was* the Constitution which gave name to the United States of America—reasoning which includes the *agreement* to *amend*. The sole *strength* of the instrument lies in the integrity of *each* party to the agreement to keep the articles in spirit and in fact. Suppose some State, or section, finding an article about religion in the ratified Constitution, should rise up and shriek, There is no religion *in the South and West*, and this thing has got to be *amended*, so that we can "lawfully" abolish all the churches in these parts of our indissoluble Yewn-yan. And suppose they actually debauched vast numbers of voting creatures into accomplishing their purposes, through what they would style *the* GOVERNMENT, is there any one, except those whose brains are addled by complicity with such an abomination, who would style such body politic a *federation?* They found something about slavery in the Constitution, and the supposition as against the West and South is an actual transaction, as against the South. The skeleton of

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justification they set forth is nothing more than to accuse the South of their own crimes and hold her by the *strong* government. Had these vipers of the Sub-sovereign possessed Christian consciences, which could not stomach a federation with slaveholders, they would have advocated the secession of the *North* from the South. Had this Foolips and the balance of the fustian civilizers so acted they would have commanded the respect but not the approbation of the South. Her people never did want a divided Union. They (not all, but a majority) ardently desired the *perpetuation* of the Constitution just as it was formed, and in the spirit in which it was formed. What prevented South Carolina from seceding, instead of "nullifying" the tariff of New England and of the iron-mongers? It was the strong attachment of a majority of her People to the Federation, and a hope that it might not show more of the features of a strong Centralism as it grew older. It does not lie in the mouths of these creatures to charge that the South, in proportion as she was true to the Federation, was untrue to the Social Compact. The sufficient answer to such insinuations is, that her children were not *abolitionists* as against the Sovereign decrees. That she did not come up to the mark of the Social Compact in the *administration* of her form of slavery has been conceded; and Magaul would not "put back" the negroes, without written specifications of the Compact, even if it could be done by a mere *ipse dixit*. But a falling below the mark of duty does not confer a right upon British-fed cranks, washed and purified in the universal abolition hog-wallow, to change a federation into a virtual *absolutism*, and impose its Czarish fraud upon the northern people themselves, under the lying pretense of *defending* themselves, or anything else, against "rebels." In hurling the epithets, traitor, rebel, pirate, and cursing the South generally, these tentacles of the Octopus are merely cursing themselves, including their successors, the "reconstructing" frauds. The Creator gave life to "beasts of the field," "cattle," etc. These cursed victims of the Octopus

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act as if the evolution of their souls dates back to cattleism. Not every one who beats the drum and cries in the streets, like the "salvation army," Lord, Lord! I am the one you are hunting for, shall enter the territory of the Sovereign. It may yet be a sort of retributory compensation to such that their souls will be, as they *are*, cattleish.

Well! If the negroes are not free in their minds to live in the Social Compact, it seems like they should be ready, when the century closes, to move somewhere else. Where will they go? Transported to the island surrounded by water and philanthropy the "head of the church" would faint on the spot; and of course all the Snobs would faint too, but would recover before making *their* soulish exodus, which would be a pity. Transported to Europe, even to Bismarck's lager-beer empire, they would fare worse than the Jews. If sent to conquerable Asia, the Czar's serfs would bayonet them into the sea—they can't fill the place of subjugated Polanders, Turcomans, Afghans, or Circassians. If to India or China, there is not standing room. Where then? The broad ocean rolls its mighty expanse between him and Africa. And could he cross, there is Sir Sammy and the *bee-shop* ready to flank and regenerate him to the size of a synder target. Ah! Happy thought. He will go to O-hi-o or the United St*aa*te. And John will meet him on the border, and *not* a "hospitable grave" dug: and Logan—is Logan an Indian who showed his magnanimity in not scalping General Lee? Thank'ee, Logan; go up head. We leave you out of O-hi-o, and let John have it. And, "come in, come in, and bring the lady and the young gents and misses. In the sweet by-and-by—aside: a long by-and-by it will be—we, that is, O-hi-o, will swap blood all around. You vote for *me*, I see." Here No-history is constrained to say that Virginia and Maryland gave a part of their domain to what was presumably the use of Congresses of gentlemen, statesmen, and patriots, and not to apostles of yellow-souled smuggery. Will Ohio give *itself* away? If so, to whom?

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No-history closes this part of the national circus by exhibiting to the loyal Family, who followed the cart of King Hottentot and Tootle, a view of the animal who was made their Head by the convention of wolves, not by the people. He was not altogether Hog, Skunk, Lion, Ass, or any *one* creature; so he also will be a composite, politically, and will here perform as the Zebra. The military title which he did [not] hold is General Jimjams. The General never killed any Confederates, yet, strange to say, they solidly refused to drink his rum, romanism, rebellion—or bumbellion. Not only so, the pious lot of treason-sniffers are of the unanimous opinion that the southern part of the woolly "franchise" was magnetized to one Cleveland. Besides the usual "rebel" slang against the South, the General promised the Family that he and his demagogues would do a little trick upon labor and call it protection to *American* labor. The General carefully hides the fact from his bugged laborers that the voting franchise is a *trust* conferred by Independencies. To him and his kind a voter is a sort of *gubberment* driver of a mended British cart, to spread the filth of free experiments over subject States. His fetich managers, the pious lot, thought the General might be saddled as the *magnetic* Zebra, to ride and be ridden to one more Commandery-in-Chief; but he neither rode nor was ridden, and at the end of the "fray" got down and let out a loud, querulous, 4-years' Zebra bray in the ears of his exasperated serenaders. But these were not the only audience. The shades of the Northern patriots who started the experiment of federation are, for some cause, forced to see their own "children," now in the flesh, and to listen in the silence of the grave to traitors tarred with the same anti-Constitutional stick, using the gibberish of "stalwarts" and "half-breeds"—tongues unknown to federal Liberty—with an occasional distant but harmonious croak of "mugwump." There is a burlesque *aside* to the oratorical cavortings on that occasion which reminds of one of Dickens' characters, an old rascal who robbed the child-waif and dived

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out of sight with the plunder. Towards night, seeing the little fellow patiently waiting for return of the gold-piece, the hoary thief, gurgling in his throat, Oh, *gor-roo!* oh, *gor-roo!* tried the cheat of various trumpery. Here is a specimen of the loyal *google* as it must have seemed to the invisible and profoundly disgusted audience: My magnetized tooters, lay aside your flutes, sackbuts, and horns, and list to the doleful news: the rebels are still rebelling—sensation. They do not ke-o-unt *our* costly sovereigns for *us*. They do not pay a dollar a day (croak, croak—and measly pork) to *our* voters down there, to the extreme detriment of our *intelligent* laborers up here—aside: whoop a doodle, VOTE the poodle, then I think I got the toots. This is an indignity to the free white muscles in the free North, and we will let them know that we are a Nation, and not China, to settle their wages hash, and force the rebels to trade with *us*, oh, *gor-roo*. Twenty or forty or eighty Brigadiers do not represent *us* in *our* Congress, and should be knocked out of their saddles or knuckled to *our* loyalty—aside: whoop a doodle, VOTE the poodle, then I think I got the toots. One of the infernal Southern thieves equals several of *us*—yes, they do; they are 3-5 deep in Knavery while *we* are 5-5 sunk in honesty, oh, *gor-roo*. Here's your unbondable *yewnyanist*, away up in the holy atmosphere, despising Jeff Davis and the rest of them; here he is with the ever-bloody fe-lag stretched over another chasm of four years, following the stripes against the unhung 153—*solid* against *our* freedom and *our* civilization and *our* magnanimous protection—aside: whoop a doodle, *vote* the poodle, etc.

But what of the "War-democrats?" Nothing. They are, or *were*, curiosities of an uncertain fossil age, whose origin cannot be found in the Federal Constitution. These sort of democrats have long since refused to follow the British cart any further. Ashamed of the effrontery of forcing their political companionship, the "war" democrats are anxious for the South to accept, as the equivalent of "necessary" force,

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a caricature of altruism in shape of protection against *foreigners.* But who are foreigners? These sort of democrats mistook the objects at which to sight and shoot. If General McClellan had captured the Spook who was prowling around his camp and asking somebody if that "Army of the Potomac" wasn't McClellan's body-guard; had then marched into Washington; taken Congress, and, if necessary, hung up the bumbellionists to the ceiling like a festive chandelier; and had then leveled his bayonets at every flagrant abolitionist, *alias* republican, from Maine to California, the Confederates would have joined in the fun, and the fame of that commander—the noblest on the tootle side—would have lasted forever. But this would have resulted in a union of bloodshed; and the Sovereign designed the better result, which is yet to grow out of this horrid tragedy. And if it begins again those "war" democrats will be warriors of another hue, who will not waste any more shells or bullets in the service of the Abolishers of States as well as of their federal agreement. In the Covenant of Liberty, to wit, the Constitution of 1789, the duty of defining Sovereignty and its limits fell on *each State.* The *Union* had, and has, no power to confer citizenship, or the annexed franchises. If it has, Congress might *force* California to set Chinese to voting. No one is a citizen of the United States except as he is a citizen of some *State.* We know, going outside the Constitution, that there are, or have been, a parcel of whoop-a-doodle judges, whose origin is in the barracoon Mend-ments, and who possibly might adjudge this trust to the U. S. *Government.* But, the Peoples, without reference to *majority*-power over such judges, should notice this: with such decisions as these the negroes and such foreigners as are *twice*-marked with the notions of Bismarck, and with subservience to government in general, might combine with the native whoop-a-doodles and sink the *Nation* beneath the scorn of a decent Commorro, much more beneath the everlasting contempt of the civilized Monarchs whose grandeur is measured by the depths to which they can sink

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their subjects and not by the Christian heights to which *both* parties to the Social Compact might be lifted.

It is admitted that the right of secession might, through passion or stolid bigotry, be run into the fanaticism of *non*-union, as a supposed shield against the far more ruinous fanaticism of forced Unity. For this reason, and for the crimes done in the name of the United States, No-history steadfastly insists upon a change of *name* and of *flag*. And, not from a *fanatical* devotion to the Confederacy, the style Confederate States of America is here adopted for purposes of the patriotic argument. The term, nation, is also a misnomer for the term, Republic, and should be sent to the rear. For illustration, we will say that the Confederate Republic succeeds to the duties of republican government throughout 38 States, and their territories; and is instantly confronted with the Mormon problem as it stands, in its territorial aspect. There is no difficulty in the rightful solution. Born where the Sub-sovereign doth roam in large anti-evolutionary freedom, the Mormons moved to where they are, and are building a heathen and pagan Babel (they are *not* leveled to fetichism) in open contempt of the Sovereign; and the Confederate Republic, as built upon and not *against* the Social Compact, would proceed to wipe the thing out by enactments, through a Governor appointed by the Republic. Those Mormons are a cult of Bible-*abolishers;* and really, if analyzed to the bottom, are a gang of murderers. The executive of the Confederacy would be restricted to the simple duty of breaking up a pen of stalwart and defiant violators of the Seventh and Tenth Articles of the graven covenant, or of the spoken *Word* of the Sovereign through the Priest. The Republic would not invade that den to *impose* any form of religion, and thus equalize itself to the abolition *Nation* which destroyed probably a million of lives to force its tootle religion within its jurisdiction. But suppose Utah is a *State*, and that it secedes from the Confederate Union. If it can show a clean bill as to its share of public obligations

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in shape of debt, it has a *right* to secede; and the Republic has no right to prevent. But this act of secession merely imposes a further duty of deciding whether the thing is nothing but a wart or wen on the social compact, or whether it is an ulcer requiring a Declaration of War for its extermination. If the latter, the purpose would be defined and the executive held to a strict extermination of the *cause* of the abolition ulcer in a solemn and open Declaration of War. The Confederacy would never stoop to bumbellion unionry and juggling, as when the U. S. or its government sneaked upon the Southern States as if they were out of the Divine compact, and snaked in its own citizens under false pretenses; now, as fighters in *defense* of "the life of the Nation;" now, as *saviors* "of the Union." The same rights and duties would govern as to any *northern* States that might estimate themselves too holy to live in the Confederate Union. Let them exhibit a clean bill; and then go out and be damned! Not that the Southern peoples, interested as they are in just political relations throughout the world, desire any such result. They, in fact, are now, and would be (the Republic being restored), the most tolerant people in the world. What are styled carpet-baggers can testify to this. Some of those adventurers made fairly good officials, and instead of being waylaid from every bush and crossing, were affiliated to some extent with the people. If a foreigner (European or Northener) comes here a *bona fide* citizen and with a soul not festering with the 'mendments, or sticking his nose in race-matters, no one cares for or meddles with his politics or his religion. If a southerner should go up among northern democrats he would expect no more, and should receive just that much consideration. In bestowing the blessings of a curse, however, we do not fail to *distribute*, remembering that there are Democrats in the blackest national dens of abolishers, whose rescue will be planned by the Sons of Independence, so that they may be reinstated, each and every one of them, veritable *States* worthy of mem-

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bership in the great Confederate Republic. Then the reign of national Intolerants will come to an end; and with the destruction of that reign one of the chief instruments of the *Anti-evolutionist* against the soul will come to an end. Bigotry, of course, perishes also, for bigotry is really Intolerance *set* in the mind, like a flint.

But let the supposition be enlarged to the comprehension of all ethnic peoples into one great ALTRUISTIC CONFEDERATION. The League will perceive at once that it must be a political missionary to the peoples rather than to their "Rulers." Why? Because these rulers, the remains—the fag-ends, as it were, of Feudalism, have stuffed their respective subjects with oath-allegiance, and will no more "let them go" than Pharaoh would, of his own volition, give up the chosen people. This is human nature, and always has been. When the lower orders, the industrial classes, are indoctrinated with the spirit of the Ten Words, so that every one, though too poor to have anything over for to-morrow, would refuse to take anything, not merely because it belongs to another, but because it is *not his*, then they will be fit to throw off the allegiance collars of the upper Agents of the Sub-sovereign, and to subscribe the *Pledge of Honor* as the bond of peace between the Nations. Suppose the Altruistic Confederation is extended between all nations who are here styled ethnic, as composed of Adam's blood; and superior, creatively, to the anthropoids, who understand no government except that of despotism. The spectacle of wickedness on exhibition in Egypt would stop immediately. The Confederate Republic would not send its military as subs to the Turk or as tax-gatherers for money-loaners. "Chinese Gordon," converted from Britishism, would possibly have married an Arab girl, undebased by aboriginal admixture, a pure blood descendant of Abraham by Hagar, as the better means of weaning the tribes of the desert from Mahomedanism, and of Christianizing the slave trade. As it is, a brave man has sacrificed his life, and Stewart, Burnaby, and many others,

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have been sacrificed on the Soudanese altar of British Hypocrisy. It seems that Gordon was almost as much a fanatic in his British way as was the Mahdi in his Islamic way, and that the government who employed this man of heroic impulses needs political missionaries as badly as the Mahdi and his fierce tribes. Britain is a conqueror; but is as much a false conqueror as Mahdi is a false prophet. And here No-history propounds the formula of righteous conquest as follows: Confederate title is lawful by voluntary accession to the confederation; by purchase, or by conquest; and conquest is NOT lawful unless the conquerors are in allegiance to the Sovereign and the conquered in allegiance to the Sub-sovereign. Both conditions obtaining, conquest by the truly Allegianced is always a right and may become an instant duty. It has always been so in the Sovereign's government. His people were *commanded* to exterminate the surrounding Idolaters, saving alive, in some cases, the virgins, who were to be sold as maid slaves, and thus be educated into the church and faith, by means of which their souls might be evolved from death in Idolatry to life and immortality in the worship of Jehovah. And the Lord Jehovah is a man of war. He was then, is now, and will be, until the political and religious Hypocrites are wiped out. True, the great Sermon and the whole Gospel is peace, glorious peace to all men; and if all men had then loved the Truth as offered in her pristine beauty, the millennium of millenniums would have begun right then. In fact, the preaching of Jesus is not merely the breathing of the millennial spirit as it *will* be on *earth*, but is the very breathing of Heaven. Hence, although a few here and there through the long, dark night of unrighteousness have caught the spirit of the meek and gentle and unmurmuring slave of the Sovereign, the vipers, the hidden sepulchres, whom He denounced in such unmeasured terms, are still reproduced, and the souls of every Nationality are starved on the treacherous manna of the Sub-sovereign, *i.e.*, on false Allegiance. England, which conquers everywhere, is unfit, by this

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formula, to conquer anywhere. Neither does this formula send France into Chinese soil. If the Chinese are Anthropoids, as we think they are, they are probably the highest in that homoic genus, and have formed a civilization which, as to its morals, is about on a par with that of France. It is heathen *and* pagan France (with a small Christian feather in its cap) against pagan China, without a feather. *All*, we say, are wrongly allegianced, some of them so much so that they are unfit to conquer a tribe of bug-eating Hottentots. Gladstone, or some one, is the Queen's man, and El Mahdi is Mahomet's man. The Mahdi, if a pure blood of Ham through Hagar, was blessed in Ishmael by the eternal Slaveholder; and though turned aside after a strange God, he and his fighters have kept the institution to this day. And the empire of Mahomet the Ishmaelite far exceeds in duration the British, whose institution is not Jehovic, but is an importation from Rome in the shape of church-made bishopry, and which may yet turn out to have been cursed in its inception rather than blessed. And although outsiders may serve as auxiliaries, the oppressed tax-payers of each nation must act for themselves, in preparing for the Altruistic Confederation. When Skobileff, the fiery champion of pan-slavism, had led his toiling army over the Balkans, there, in plain view of his conquering host, lay subject to capture the once proud City of the Turk. But the white-robed rider of the White Horse of Revelation, who at length was about to trample the hated infidel into the earth, was arrested as by the hand of Fate. Bismarck spoke: the Czar obeyed. And Skobileff led back his victorious legions over soil marked, possibly, by the Prussian Arbiter of Europe as other Polands. You do not know, ye Russian patriots, that this Bismarck, a capital piece of the Sub-sovereign, is only a pawn in the vast combinations of Providence; and that the pale Horse will have to be ridden by some other Skobileff against the Czar himself. The Czarish "Father" is no more in Allegiance to God than is the Turk, and therefore no more fit to conquer the Turk and the Sultanish government to which those

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mingled people are adapted by their free religion, than the Turk is to conquer him and his stolid, priest-licking, military serfs. As for Bismarck, the *de facto* arbiter of Europe, he is as distinctly heathen as was Constantine after the imaginary Cross in the heavens had left the impress in his heathenish soul: *In this conquer.* If the Lutheran Church is responsible for this German Pope, Luther, if he could, would blot out his own Church. And if the old Romish Man should try to call down a blessing upon his other Germanic Self he would have to put on a mitre far higher than St. Peter's spire. Constantine's religion placed Christ a little above Jupiter; and the Christianity of his death-bed consisted of white sheets, emblems of purity—of the Cross which he never saw, but rather the pale realization of his own impure, heathenish ambition. What is Bismarck's religion? The question is asked, but *not* for information. The every-day, and Sunday too, *subjects* had better ask each other whether there *is* such a SOVEREIGN as is implied in the idea of the Social Compact, and whether He has given them over, neck and crop, to these crowned, stump-sucking oath-gaggers, those Cæsaric Beasts, every one of whom would have to answer, Here I am, if forced to appear before their own subjects under the latter clause of No-history's formula of Conquest. If Grt. Britain, presumably nearest in civilization to the ennobling part of the formula of conquest, could produce a real Statesman, a blow might be struck at the empire of Sub-sovereign causing Europe to quake as if all the Czarish Beasts were at once swallowed by a seismic movement of the whole Earth. But the Statesman is not there, or elsewhere. Tyranny over Irish and sniveling over negroes, followed at a snarling distance by the *Nation* on this side, is the nearest approach to an ethnic, or even to an English-speaking Confederation, of which the small potato patches seem to be capable.

In fine, the battle-ground fought over on the forum of reason and field of carnage may be reviewed for a moment, and the ideas arrayed in Part I. be restated. It was then affirmed that

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Christ, when he came, abolished war. This must be modified to greater exactitude. Christ abolished war as a *means* of planting his Covenant, or church, in the world. The chosen people in the old dispensation were expressly authorized to absorb some foreigners under certain laws of conquest, and to destroy others. When He came, this was changed. No carnal weapon was thenceforth to be used. Every conquest of the church was to be spiritual: Put up thy sword, thou fighting Peter. But he did not abolish war as against his Father, the Sovereign and slaveholder of the Universe, who for His providential ends still dashes the vain potsherds of the earth together. People seem to imagine that the tragic scene of Calvary changed a generation of Jew vipers into a *world* of pure-blood doves. Feeble thought! The Sovereign always governs man as he is, and He never *forces* results. When Saul was struck blind, his mind was not forced. He was conquered by an act of Providence. Had he gone on unmolested by Jehovah, arresting heretics, he would have passed through this state of existence a mere conscientious tool of the Sanhedrim. Instead of the writings of the at once greatest of Jews and Apostles, commanding the profoundest analysis of the greatest of minds through all ages, a few bat-eyed Jew-bigots might have been rapt at intellectual hair-splitting on the Mishna or the Targums, or such puerile trumpery, by our distinguished brother, Rabbi Saul of Tarsus. And here may be the proper place to explain why God takes vengeance for the blood of his saints. His design is to conquer fools (when they can only be so reached) for His Evolutionary purposes; and when these fools kill the agents of His mercy He takes vengeance, not because of their injury to the *agent*, but because of resisting his purpose. Crime, in fact, is divinely estimated by looking to the superior *living* motor of the actor's Allegiance rather than by wrong to the *object*. The club could not convey the malice of the murderer into the soul of righteous Abel. Neither could the driven nails convey the hatred of scalawag priests to the soul of the Sovereign's glori-

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ous victim, whose innocent blood continually cries to Him for *mercy* to the demented brutes of false Allegiance. Oh, no! In every instance malice *reacts* upon the soul in which it originates. A certain Spaniard conquered a South American anthropoid, imprisoned him, told him a lie, robbed him of his gold, and murdered him. Not the anthropoid in person, but his own black, damnable crimes will roll back on and *immerse* that priest-ridden soul in age-lasting torments. One may injure and even abolish the Evolutionary purpose by cruel and inhuman treatment of the dumb animates placed by the Creator within his power. He abolishes, as to himself. These animates do not appear hereafter against him. Death ends *their* miseries; but not his, if he has a soul worth resurrecting. And the conquest of the Confederates by the Bumbellionists will fall back upon the latter, irrespective of the allegiance of the Confederates; because this conquest was made and is kept up in violation of the Social Compact *and* of the written agreement of federation. In other words, if *both* the belligerents were in allegiance to the Sub-sovereign the Confederates were not sunk as low in it as their enemy. *Politically*, the Confederates were absolutely right. The Declaration of Independence contains their complete justification.

The philosophy of the Declaration was also proven sound, in that the South was slow to act upon the remedy adjudicated by the Revolution; or by the Thirteen Bodies Politic, who laid the corner stone of Liberty in the right of secession. Apart from politics, there seems to be a grievous defect in Southern character. It resembles fatuity. When the election of the fanatic enemy of their institution was announced, some, moved by fiery passion, were for instant separation; others wanted a big pow-wow, so that action should be practically unanimous. They were in fact already unanimous that some kind of defense was imperative; as every man, who thought at all, looked on Lincoln and his gang as nothing but Brownites in their hearts, whose abolition souls could be bound by no oath, or by any sense of honor or law. Upon

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what hypothesis of reason can their slumber of five or six months be placed? Some, indeed, said all the blood shed could be drunk. Others doubtless thought the States would go back, in time, on the overthrow of the fanatic, God-blaspheming herd, by the Northern people themselves. And when the invasion was actually begun, village anvils rang with the preparation of—pikes! Besides a few smooth-bore muskets taken from forts under the right of eminent domain, and some useless cannon, this was the unpreparedness of the South for the sublimest struggle recorded in history against frenzied millions, drunk on the red wine of bigotry and supported by ignominious Monarchy. But the country is threatened by the same family of drunken bigots with a canvass in '88 which, if successful in restoring the hog-souled High-bishops of bumbellion to power, will be the signal for another invasion of the South with force-bills; and, if possible, with other putrid 'mendments. The minds of the populace are again to be salivated with the lie that a *majority* outside of a State has the rightful power to force the State to confer sovereignty and the voting franchise upon objects *designated* by the outside majority. What preparation is the South making for such a contingency? As in the former instance, none whatever. It is known everywhere in the United Staate that the South has quietly made herself solid against the ku klux outside, whether majority or minority, but even this weak measure of defense is regarded as fraud by some who think they were rebels because so called, and have not learned that the Federation founded on law and honor no longer exists. Still they are not willing to make themselves the instruments of their enemy. Then let these malcontents lead the way in organizing the Leagued Sons of Independence, with the open declaration of the Sons, North and South, that this sort of ku-klux law-making has got to be wiped out, or there will be a worse 60-day riot than ever. Jehovah intends, as in the case of Jews and Gentiles, that his people shall not come exclusively from the South, but shall come from South, North, East, and

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West; and led by HIM the people shall (perhaps literally) "wash their feet in the blood of the wicked." If the Sons of the South feel equal to the Apostles, who were personally and authoritatively enjoined by the Master to meet injuries by a reduplication of kindness, the matter of defense is settled, as to them. But if they are not so sure about their apostleship, it may become plain that strewing flowers, and building monuments, and playing *mum* to help the terrifically peaceful and goody-goody *party* at the North, do not comprise the whole duty of man. Of one custom, No-history respectfully says to the Southern women, that the flowering of dead victims was a method of heathen priestism. The other, the monument business, is bespoken by the Nation. Monument all the time. Egypt is nothing but monument. Every day, almost, some magnanimous Conqueror who didn't spit his prisoners for a roast, is a candidate for a ter-e-mendious monument which will split the very heavens with its enormousness. [The monument to the soldier dead, proposed to be built at Montgomery, the first Capital of the Confederate States, is appropriate. However, it should be the single memorial, built not by one State, but by every State that gave but one son to that Army. Every son and daughter of Independence should have the privilege, by mite subscriptions, of uniting in the politically sacred work of rearing a structure, not in vainglory, but in solemn reverence for the Sovereign who alone can inspire deeds which can never be lost—a structure lasting as the material of earth can be made, emblematic in its solidity of the deeds of the Sons who were worthy of their Revolutionary haters of tyrants; and who, the one and the other generation, are waiting, forever waiting, the great judgment day. If any one, during the ever-memorable contest, thought more of his-negroes and his cotton than of the Confederacy, let him stay away. If any one since has spurned the Confederacy in his soul in the ignominious spoils of mammon, let him keep his accursed money to himself. It is consistent with Truth to believe most solemnly, that if the young

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soldier who so freely gave his life, a sacrifice for principle, could be conscious of such a gift, he would sorrowfully refuse it, even if offered by his own father.]

Two suggestions will now be briefly offered to the ethine producers of wealth, and whose intelligence and honor entitle them to a voice in governmental affairs. If any one can propose a more perfect organization than the League herein outlined, one which will more perfectly harmonize the rights and duties of creatures capable of relegating their proper life-relations, ethnic and anthropoidal, to THE LAW, it is his duty to do so, as it will be the duty of all to observe.

The *Nation* versus the *Republic* has aligned itself with the Monarchies of Europe; they are all civilized cannibals. Substitute an enlightened Pirate for the Nation, and his methods would be about, maybe identically, the same. "I'm your Cæsar. Liege to *me*, and you are not a rebel. But, my loyal friends, you must *produce* for *me* as well as for yourselves. I myself am a producer. I devise a piece of fine paper with figures on it—a Bond, in fact—and issue it to my pals—no, to my money-Oligarchs. You see this figure, $1,000. You have only to pay $60 a year to my pals—I mean my loyal business managers—on this Bond. By and by I reckon you'll kick up a little, and then I'll let it down to $30 a year—*only* $30, my friend. But you must pay in gold; it's more beautiful than snow. Then you are to remember me every year in pocket-money, a hundred million or so, very light on you because you are fifty millions and a-growing, and I am a goody Man, with a soul and a conscience. What did you say? How are *you* to get money? *Produce* your wheats, and your cottons, and everything. I have arranged with my friends for them to let you have money in abundance. I pay them that $30, with swapping privileges; and if money, at last, gets into your hands at twelve, twenty, forty, or one hundred per cent., you and they, and they and you for that. Still, on my conscience, I must warn you to keep an eye on a set of Shylocks in my government, of hawk-beak aspect, and claws

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sharpened for monish. They are called Jews, and are natural enemies to good people. They are enemies of the Prince, the noble Bismark, and even of my most noble ally, the Czar. Beware of *them*, my loyal children." Thus the Pirate.

When the Zebra tried *so* hard to circumscribe world-wide scoundrelism within the "rebel" South (a very small part of the world), he forgot the universality of distress—producers in England, France, Germany, all in monetary distress. Cause and effect must be commensurate. Cheating labor at the South cannot cause the wheat of English soil to go down to 30 shillings. Doth it, Zebra? Doth it, ye *intelligent* asses, five million though ye be? Cotton is generally produced by anthropoidal labor; wheat by ethnic. Judging production at large by one product, *i. e.*, wheat, *the* debt is a heavier burden now than when it was double. That is, the fodder stack being as large as ever, it would take a billion and a half bushels of wheat and over to wipe out what could have been canceled with the *same* quantity or less, twenty years ago. As to production, then, billions, not of "money," but of *real* wealth, has been sunk during those years. Where is it? *Who* got it? The South has *not:* certainly the cotton-raisers have not. Their lands are shingled with mortgages. And it seems that the very intelligent wheat men of the West are in the same fix. If the distress could be circumscribed to the jack-a-doodles who are *so* pious, *such* lovers of the ghostish Nation, it would be a partial payment of their crimes in their own currency, to be completed in the torments of Hell. They prate about over-production being—*besides* the cheating South—a cause of this distress. There *is* over-production. Generally it takes a paper shape, and is called *money*. Except among civilized cannibals, over-production of *real* wealth is impossible. Right here the need of the Altruistic Confederation is most apparent. It is to be in the nature of a Treaty, not as between enemies, but as friends—such as our Constitution really was as between the original Parties, until changed into enemies by abolition and its defilements. A

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grand system of Altruistic Banking will be one of the great problems for solution. Gold and silver, *produced* by the Creator, have been given by Providence for the uses of exchange. Muttonhead Kings and governments *add* more or less *paper*, which comes, in the end, to more or less Sub-enslavement of production. The moneyed Plutocracy of the Nation are raising a cry against silver. Why not against gold also, and force government paper as the sole medium of exchange? Then the wheaters and all will find out that they *belong* to somebodies, or something with a Pirate's conscience. Bankers are rich; and the rich, as a general rule, button their veskits over mean gizzards. They care not much for their fellow-men, and that negation is not much neutralized by a high ideal of abstract right.

If producers of real wealth can muster sense enough to slip their partisan collars, and send representatives to Congress *from every section* pledged to liquidate the bonds issued by the nation, a stop would be put to this small side-show of a conspiracy by the money Lords. Taxpayers would be relieved of the annual interest in gold—gold. People ought to be merciful, and not weight the dudes under such heavy metal—and they, the "bankers," don't want silver. These bonds, liquidated into "money," the increased volume would help mortgaged debtors, and ease up "hard times," like a river swelling with copious rains, and floating off the numerous crafts stuck on the sand-bars of *over-production*. And here No-history goes behind the Bumbellion, and Civilization, too, to lay down the broad proposition that every government bond ought to be canceled when the interest payments equal the face. And when the time comes when people will recognize no paper issues, except such as are based on gold and silver; and all business save mortgaged loans is balanced by cash on delivery, mortgage loans will be governed by the same equity. Labor is the borrower, and capital the lender, who ought to be friends instead of enemies, and will be friends when the *Republic* shall have expelled the *Nation*, and the

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Altruistic Confederation shall have brought the blood-stained European systems of mal-government into the dust. Over-production of "money," caused by the villiany of civilized governments, being stopped, political economy may be developed from a science of abstruseness into a practical Art. Wheat may yet be sold at 40 cents per bushel, with more net profit to the owner, or renter of land and employer of labor, than now, at two and a half times that price; because it will be sold for *money*, and not for the *evidences* of national crimes imposed, as money, by every civilized government. Taxation will be only for the absolute needs of Justice; and, distributed through the whole mass, will be almost nominal. Labor will be better fed and housed, and its net savings greater, because of abundance, and the marvelous speed and cheapness in the means of distribution. If all the governments in the world were run upon by their respective subjects or citizens, and forced to redeem their bonds and paper in real money—gold and silver—the crowned and uncrowned Frauds would collapse, somewhat like the Grant & Ward bubble. The degraded creatures of Sin have not yet learned that man was not made for banks and money-dealers; much less, that man was not made for government, but government for man. And they never will know anything to a full evolutionary effect, until thoroughly convinced that he, who in heaven was the Arch-rebel against Sovereignty, is on Earth the mover of oath-binding allegiance to the government of bloody-souled mortals. God Almighty swore by Himself because He has the right, none being higher than He. And in the old days men swore the oath because He, the divine Slave-holder, was (not visibly, but) actually present in governing Sovereignty. *He* was the deleter of Pharaoh's host. He led the people by a way they did not know, to Canaan. Before His Omnipotence the strong walls of Jericho fell; and by His direction the idol nations were to be driven out by degrees, and by the Jews themselves. He destroyed Sennacherib's vast army, and caused the lone apostate Achan to be cut off. Now the

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method is changed. Taking His Son, He has gone into a far country. The head men think He has abdicated, and go to beating the underlings, so that His entire vineyard is divided among the sick Kings, and Rulers, and abjects of Mammon. They do not know that the Son is pleading and holding back the sword of Sovereign vengeance. But He will return with His Son, and call the upperlings, and the underlings also, to a strict account; for even the one-talented have to account. These Lords of producers are, after all, mere creatures of the "government," and they cannot cry bad faith! unless robbed of their pelf. To prevent them from swindling the people, the government holds a part of their bonds, which should remain in possession until some equitable monetary system can be devised. If they could get Sir Sammy Surcingle—we hope he is yet alive, and may his shadow never grow less—to pilot them into the Heart of Africa, our Oligarchs might study the whole subject at a distance, and stake claims in the Congo for an even start with Bismark's civilization. In the absence of the sub-Lords from their vineyard, it is hoped that the Overseer of the whole patch, *i. e.*, the Nation, will go with them. An extraordinary scene would follow. The *intelligent* voters would collect all the blood-stained "money" possible, and make a bonfire in Washington. By its light the Congo Congress would order a billion or so of civil money, to pay the South for her slaves. The Congo visitors, hearing the news, would come back *via* Colorado, and enter Washington on the West like pack-mules laden with silver, to be coined into the "dollar of the daddies." The next suggestion turns the mind of the people to the familiar subject of the Tariff nuisance.

The Tariff must go. The ever-squalling infant has the Chinese leprosy, and can't grow, poor thing. Break his neck and bury him in his squawking innocence. The sale of the custom-houses, at which Johnny Bull may bid, will help taxpayers, if the money isn't stolen. But what will take the infant's place? Possibly a tax upon gross incomes will come

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nearest universal equity. Every species of property should be enrolled, from poverty-built cathedrals and lean churches with their ten thousand dollar priests and preachers, down to nabob shoeblacks and valuable sewing girls, queening in liberal cellars and garrets on three cents a shirt. The invisible tax will thus become *visible;* and when every intelligent "Sovereign" lays aside the dunce cap, and knows that he, though the poorest laborer, is invisibly sheared, perhaps pettifogging statesmen will find it harder work to fill the eyes of such voters with dust. Of course the millionaires can more easily hide gross incomes than the picayunes, but quite likely converts from infidel communism and nihilism will turn up and make good Officers to explore the Catacombs of Mammon. And a few of the fat rats bounced with exemplary damages would warn the whole family of rodents, and draw the stored grain to light. Espionage in a free country, is it ? Greater nuisance than the tariff, is it? Democratic republicanism is not responsible for the nuisance. Call on your Bra-a-ouns and your honest Johns and your venerable Hoars. We exempt Logan and Grant—the latter for one *visible* act of magnanimity in checking the voice-of-the-people-voice-of-God demagogue who would, but for the threat of General Grant, have violated the terms of surrender. Just imagine this bag of whiskey hanging such men as President Davis and General Lee, as traitors—such a tory spitting in Washington's face as a rebel ! After building their proud national monument, a little shaft of purest white marble sacred to the memory of the better Man, before *his* surrender to the accursed faction, may bring the monument business to a fitting close ;—the boundary line, so to speak, between the death of the Nation and the Renaissance of the Republic.

But the *States* must first be reformed. Alabama may serve for illustration. Her Legislature has not evoluted down to equipping petticoat poll-strutters, but has heard of Neal Dow, and biennially lifts up the Jug that whosoever stones it shall be saved. This is law ? making. As her people looked with

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ineffable disgust and apprehension upon Appletoddy and his ludicrous and mischievous crew so we imagine, by an infinite comparison, that the Sovereign looks down with pity, and the angels laugh at her dignified and learned and useless Body. They meet to tax the people for free schools. It is a false policy. The business of government is *not* to teach schools. Let the churches which harangue for money to send to Africa, let the young women, especially the rich, who are *blasé*, whose only time is to dress and dance, take hold of the problem of illiteracy. Worse still, they meet to tax the whites of this State to teach young coons their a b c. Maimed and impoverished Confederate soldiers are thus taxed. On what pretence? To be made fit to vote, to reason as a Sovereign. Bah! As well reason with the abolition Megatherium which wallowed on Plymouth Rock, and has since lived in Mass. In both specimens the mental gizzard is a sort of round ditch in the brain, through which the anti-evolutionist propels the blood, round and round, always in the ditch. If the negroes wish to tax themselves for free schooling, the State will manage the trust faithfully, and could do so if no legislatures were ever held. In fact this whole subject of government has got to be re-studied. Everything that Kings do is *not* right. Everything that the people do is *not* right. Sovereignty is run into utter humbuggery, on the contrary pretenses.

What the exact constituents of Sovereignty are, we do not know. The main ones may be the right of eminent domain, that of military service and of taxation. How these, especially the latter two, have been abused by Cæsarism is patent. May it not be possible to devise a Constitution in which the Legislature shall be eliminated? We know that in such primaries of the sub-Sovereign as Russia and Turkey, Legislatures are yet to be evolved as *barriers* between the Executive and the people. But in those countries we have the case of like despotism, like subjects; like subjects like despotism. NEITHER is fit for Liberty. Without boasting, we think the sons of Alabama, with their acquired intelligence and natural political aptitude

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may be educated to the support of Liberty, without sending Representatives to debate matters which have been debated for centuries perhaps, and to devise *laws* when there is an unamendable and not to be improved on system which contains the proper regimen for every possible thought and act of man. The rate of taxation might be intrusted to a Commission composed of her most trusted statesmen, chosen from the different sections of the State. All questions of property and grades of crime now wrangled over by legislatures might be devolved upon the *juridical system* brought as nearly to perfection as possible, and upon the Executive. If the people of Alabama can devise such a Constitution so can every other State. And the whole can unite in a Constitution of the Republic, bidding the Body styled the Congress a final and affectionate farewell. Saith the legal mind, when the reason for law ceases, the law ceases. Enlarging, we affirm: when the reason for legislation ceases, legislatures cease; when the reason for taxation ceases, taxation ceases; and when the reason for Sovereignty ceases, Sovereignty ceases.

No-history will now rapidly synthesize the ideas and conclusions brought to light by analysis. But the promise to illustrate the incalculable *life-distance* between the Creator and creatures can only be redeemed by the evolution of a few more new ideas. To this end it is assumed that, before aionic or "age-lasting" time began, Jehovah, the Self-Existent, was *alone.* In fact, His existence is absolutely independent of matter in any of its forms. The first act of creation brings out of the awful void of nonentity the basic *material* for every species of creation. What is that basic material? No one knows, or can know absolutely. Suppose it is electricity. What science classes as a mere property of matter may be material, and *gross* material to the Creator. The next form of matter may be cosmic dust, something the scientists can *see.* Then the Suns, made of cosmic dust *arranged* in compact globular form. And then the still grosser forms of matter which revolve around their respective Suns. The scientists

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raise their powerful magnifiers and spectroscopes to the Stars, and infer from the revolutions of those far-off Suns the *sameness* of matter and *unity* of physical law throughout the universe. The inference is correct. We do not disparage the high intellection of the scientist. The difficulty with them is the one of ultimate causation ; the failure and failing to grasp the universe as if Gods themselves. They eliminate the *Creator* from view. This is bad philosophy, and is equal to saying, I believe only what my instruments reveal. The infidel scientist is therefore thus defined: one who shuts himself up to the alternatives of begging the question in favor of his instruments, something of his own creation ; or of hiding in Agnosticism. But no just deductions of Science can contradict Revelation. Our Sun is proved to be the Creator of Terra, in every physical detail. Every pound of coal was formed while she was warmed to physical life by interior and exterior heat, when vegetable life was perennial from pole to pole, and exuberant in enormous quantity. A brainy animal warming himself in the Sun sees the most refractory material vaporized under a solar lens, but has no idea that a square foot or so of heat from the sun-furnace is thus brought to the earth's surface. If all the volcanoes could be thrown together and urged by Cyclops into the most intense heat of which earthly material is capable, its force would be spent within a radius of a few miles; but the glowing heat of the Sun is projected over a space of ninety or more millions of miles, not only to Terra, but to each and every of his planets. This proves the almost infinite energy of solar heat. Blot out the Sun, and life on this earth and on every one of the planets warmed by him would perish. They would be worlds dead, chaotic, and cold ; against the primal chaos which was of *fire* from the central world-former, like a glowing mass from an iron furnace, causing alternate elevations and depressions in the crust, and consequent deluges and subsidences of the forming ocean. Science also assumes that every Sun must exactly balance, in ponderosity, the system of worlds in relation to each sun. This is not proven.

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There may be an energy of Electron (greater in quantity in Sirius, less in our Sun), an energy which counterbalances the tendency of the distant and grosser globes to leave their orbits; grosser, because the amount of Electron, compared with the earthly material, is small. Do these ideas contradict Revelation? Let us see. By our theory the Electron of the fire-born Kosmos, though far lower in quantity and degree of intensity than that of the Sun, was sufficient for dim illumination of the surrounding gloom, and diffused warmth and physical energy through the vaporous atmosphere and over the vast rolling Ocean whilst the land was being evolved into shape, a fit habitation for the creatures He intended to place in each successive age, until the vapors were dispersed; or as expressed in Genesis, until the sun was set in the firmament to "rule over the day." Were the Creator nothing but a Scientist He might have got matters badly mixed in those successive ages. He might have created the Mastodon in the age when the Mollusk alone could live; and instead of waiting for the sixth age when everything was ready for *every* species of life, He might have created Adam in an age or "day," utterly unfit for the perpetuation of any form of life except the lowest; and then the limit of man's life instead of a thousand years would have been ephemeral, a soul-fast of a few days. His pure Electron would have grown very gross on shell-fish, the primitive man, a soulish shell-fish.

This is a bare outline. But the infidels *must* account for Creation, and so there are graduates from the school of the sub-Sovereign and anti-Evolutionist who spout their protoplasmic *germs*. The latest quirk places the Creator in a theistic corner to Himself. He is a god-germ grown into a God, but still has nothing to do with the other germs that shoot up quite lively, each for himself. These graduates do not dissect poor Adam into five or six pieces; but with them the man-germ is an extensive affair, the white man (in our nomenclature they would say, the white Electron) sprangling off at one place, the Chinaman at another, the red man still farther on,

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and the negro at the jumping-off place where the germ spent its force as a man-maker—and where the Scientists have taken hold of the job. But then they stop and cry for Civilization to cóme and help. They do not even preach that their god-germ "evoluted" into the wise and powerful Being who directs and governs every influence of the *previously* created materialities down to the formation of the insect, born of warmth and moisture. These paltry notions of fish-germs and bird-germs, and man-germs and god-germs seem to be nearly allied to the ridiculous "hocus pocus" or prestigitation of the monkey-man idea. We affirm against all this that a grosser material mixed with the Electron of the Angels accounts for the *different* strength and intelligence among angels. Larger and varying proportions of such material with the homoic Electron accounts for the difference in Races, and for the difference in individuals of every race. When the highest composite of heavenly Electron *vitiated* the pure breath of the Creator, by that act the life-distance between a snake and the Creator was also *his*. When Adam committed a like folly of vitiation his life-distance, at the best, might thenceforward be estimated by the picture of a black, naked, disgusting object, "a cannibal King on his Throne;" for, his superior Electron would have been slimed with the grossness of depravity, and his posterity would have become more degraded than the naturally gross cannibals. And when creatures, through complicity with the Snake, become snakish and gross-souled, and are out of favor and countenance of the Evolutionist, whose first gracious words to his fugitive slave were, where art thou, Adam? their *life-distances* are measured by the same rule which applies to the Snake.

Now, suppose two bats, living in church caves, hear of the death of this stinking black cannibal before some long-legged missionary can reach his "immortal" soul with their tales. The bat in Calvin's cave says, with a sort of stolid awe, he was damned because "he was not elected from all eternity." The other, a fatherly old moss-back, sneaps the "election"

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bat right sharply: You are a heretical liar, he *lost* his soul because he died not in the bosom of "Holy Mother." It is imperative that the first of these caves be first broken up. Its empire over the mind is intellectual, and as tyrannical as it is intellectual. A clever writer speaks of the creed of Calvinism as doubly dreary, because it is "illogical and unanswerable." Many have made the same mistake. It is terribly logical, but its premises are as unsound as its logic is unanswerable. Calvinists should be the first to abandon the row of caves. Other systems will follow. As to the moss-back he is consistently inconsistent in logic, and almost everything else. "Any religion is better than no religion," is his motto; and he is all things to all men, but not as the apostle intended. Could he reach the cannibal first, and bewitch his gastronomic taste by ceremonies of salt and water, the brute would be embosomed and ready for extreme unction. If, as we are persuaded, the sub-Sovereign cannot be expelled from his dominion over the mind and conscience until there is One Church, in unity with the One God, the breaking up of the caves cannot be too soon begun. Calvinism rubbed noses with Popery (this is the way the very gross Electrons kiss, when they meet) long ago, when its *clergy* had to sign the whole confession, but its *laity* were permitted to sign with reservations. If the controversy over Dr. Woodrow shall end in unhinging its gate of iron and wood, and letting the people out, it is a good controversy. Tyranny over the *mind* is as bad as tyranny over the conscience. Dr. Woodrow and his party have the right *idea*, but they are looking in the wrong direction. If they travel that way very far they will reach the caves of infidelity.

The *One Church* has yet to learn and carry out the purpose of its institution, which is, 1st, to preach the gospel, and 2d, to preach it as *missionary*. It is extremely doubtful whether the gospel has been preached, in its integrity, since the last apostle fell asleep. After an interval of 1800 years of lapses into heathenism, with here and there more or less *reform* of heathenism, the gospel is still unpreached in *Christendom*.

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The main, the cardinal doctrine of Christianity, to wit, the crucifixion of the slave-man and his consequent sovereignty, is unheard in cathedral, church, or synagogue. Everyone, misplacing Federal Headship, has formed a Pope of his own. The *majority* have pitched upon poor Adam as their Pope. Poor fellow! Is this his purgatory? The result of this popeing is the clogging of the pure stream from the evolutionist in cells formed by the negative electron. To certain minds the *conscience* is pope. The Popish and Protestant and Jewish minds may think within themselves, we *cannot* believe this doctrine of sovereignty. Can you not? Then go to fasting and prayer and reading the Bible as it *is*, and not as it is *seen* through clouds of prejudice or ignorance.

The Arch-rebel against Sovereignty is the false evolutionist as against man. In this capacity *he* is the "original sin" invented by theology. Adam's offense was one of *false* slaveship, and this very offense is used, even in ethnology, for man's redemption. The Hamites, pure bloods of Noah, were adjudged, through the curse by Ham's *father*, to a servile relation to their more noble brethren. By whom? By the fore-seeing *Evolutionist*. This adjudication of the slave relation was of mercy, inasmuch as the Sovereign foresaw that Hamite equality would be turning loose a grade of fleshly animals whose souls, except through servitude to their more noble brethren, could never be saved. Is laughing at a drunk man a *crime?* According to the upstarts of civilization crime is the *only* ground of slavery.

The *relation*, then, comes through the first sin, and is divinely *adjudicated* against fallen man, who may and who *does* transfer the relation to the uses of the sub-Sovereign. But this dependence of *fallen* man upon the enemy is compensated by the Sovereign in the inestimable right, the high and holy duty of secession. What! says the moral goat. Where is secession named in the Bible? We reply, it is written all through the Bible by every inspired pen, and is named *repentance.*

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The three great movements of the soul are, therefore, concurrent with a proper rectification of dependencies. First, repentance, *i. e.*, secession from the sub-Sovereign. Second, conversion, *i. e.*, allegiance to the Sovereign. Third, regeneration, which is the *evolution* of the natural creature into *newness* of soul. Repentance initiates the state of independence, or *freedom*, not as against the Sovereign, but as against the sub-Sovereign. Conversion is the change of Masters; and regeneration completes the golden chain of dependence upon the divine Lawgiver, freeing the soul from the specious and fatal dependence introduced by the Enemy.

It is averred, we know, that regeneration must *precede* everything—that one might just as well expect a corpse, of its own volition, to rise up and speak, as for the unregenerate to repent and be converted. This is absolute nonsense. The soul of the sinner *is* dead in his sins, but the Spirit sent from the Throne is *not*. And the Holy Spirit drives the sinner, through fear of death, or rather of losing his soul in death; or, He calls him or her to repentance through the more human motives of love of life and truth; or, all these may be combined, and are potent unless the soul is *bound* in wrong allegiance. Even then there are mysterious shadows warning of a judgment to come; and these move the soul, unless it is dead in civilized and religious inanities, or anchored to the delusion of innate immortality. It is freely admitted, in fact all this reasoning implies, that the Holy Spirit *aids* the feeblest step of the sinner towards repentance. In this he *must* act for *himself*. A fellow-sinner cannot repent in his stead; no angel can; and the Sovereign will not, even if he could; because he has given the *means* in the gospel.

But allegiance to the sovereign is allegiance to the Law, the Ten Words being the specifications. Subdivide and send each word as a lamp into the soul, still these sin-searching words are sub-specifications of allegiance. And the entire law, graven and ceremonial, is unified in the gospel, being so tempered towards man that, as in the case of the sun and his far-off phys-

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ical *alter ego*, the earth, the diligent will certainly bring forth results of usefulness; the slothful will certainly suffer the choking of moral briers; the rebellious will suffer the law's curse, unsheltered by a single cloud of intervening grace.

The object of law being *evolutionary*, whether thundered into the ears of a stiff-necked people, or spoken, as it were, by the gracious but authoritative priest, we may say that man was not made for Law, but Law for man. Everything is governed by reason from the very fountain of reason. Thou shalt do no work on the Sabbath day does not stop the revolving wheels of a steamer on the ocean; but it gives no license to guzzlers of lager to make the day a holiday from work; or to amusement seekers, to attend theatrical plays; or to employers to exact work for profit. No rigid rule can be stated which will govern every case. It is our Mediator who takes the Father's place, and whose calm and firm voice says, thou shalt have no other gods before me; thou shalt not take the Name in vain; and so through the Ten Words. Our Mediator is *our Father*, to whom the prayer is now addressed. The general rule is, do nothing to interfere with the *evolution* of the soul towards repentance, conversion and regeneration. Do not eat or drink to intemperance; do not love the world. Set the *affections* on things above. This gracious condescension in the matter of law gives no licenses to *abolishers* of law to set their feet on the neck of the Mediator. The covenant in his blood is made a Treaty of Friendship between the Sovereign and his faithful slaves who, remaining faithful, may confidently expect, in time, to be made his heirs.

It is not assumed, because the Gospel is not preached, that *no* churches are recognized by the Mediator. These are based on mixtures of truth and error. And so far as animated by truth, so far are they within the grace of the great Evolutionist; but so far as animated by error, they are within the blasting influence of the anti-Evolutionist. Take the case of Spurgeon. We confess to have read but few of his thousand

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and one Sermons. But, although not a water fanatic, he is a Calvinist, and, of course, cannot preach the Gospel in its integrity. Still he, no doubt, is recognized by the gracious Mediator as a Preacher, competent to instruct, *e. g.*, the man milliners whose *pope* is the Head of the State or Kingdom. When the mantua makers are convoked to wrestle with some question, some angel as it were, of terrific magnitude—*e. g.*, whether the present "Head of the Church" wears breeches under her royal petticoats—it would be worth a trip across in the swift *Servia,* to hear Spurgeon give these Kids a piece of his mind. He might trace the State-and-Churchist Kids to the Scapegoat who escaped from the "Old Man" before he had time to bless her, and send her to Britain.

Neither the Church nor Baptism is a sequence of Law, in its Sinaitic power. It is not the concentrated *Law-voice* of the Sovereign who commands, thou shalt form the Church or thou shalt be baptized. The latter mandate of the Treaty of Friendship is the concentration of all the purifying ceremonials into one religious act; and the entire ceremonial (including circumcision) ended, *as law*, after the Resurrection. There was a temporary injunction by the Apostles upon the Gentile converts to keep away from four of the most obnoxious rites in heathen worship, *i. e.*, licentious honors to Venus, and eating sacrifices to heathen Idols, whether killed by strangling or bloodshed. Moreover, to conciliate Jewish prejudice, Timothy was circumcised; but when Judaists taught the baptized Gentiles that *they* could not be "saved" without Moses' ritual, and particularly when they preached the now dead ceremonial as *law* in obstruction to *Faith* in the crucified Saviour, the Apostles preached *against* the old ritual, not only as useless, but as opposed to true religion. The idea of church formation may be illustrated after this homely manner. A master goes to his negroes and speaks in this wise: come before me, all of you, men and women. You are my slaves, and I *command* you in everything proper to the relation. But you know that

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the instinct which was given to every pair of animates by the Creator to perpetuate life may, by excesses, cause utter debasement of the first intention of the Creator. Now I shall give you but one injunction as a friend; not a command as a master: "Live together in absolute fidelity, and you gain my favor. I will be to you more like a friend than a master. And whether I send you to labor, or call you to rest from labor, my friendly care will be over you." This illustrates the idea. Jesus said to his Apostles, I have called you slaves, but now I call you friends, *if* ye do my friendly commandments. Go ye (my *friends*) into all the world and preach the Gospel to the whole creation. Not merely to the fallen sons and daughters of Adam, but to every creature. And so far as the spirit of the Gospel has been preached, so far it has been felt by every creature. The most abject anthropoid felt its power, in that the upraised hand of the *tyrant* master did not strike with its whole strength. The four-footed animates hear its faint voice in the strange absence of the accustomed oaths; and are cheered in their patient toil by a few friendly cries. *How* the Church is formed is therefore answered. It is formed by the spirit of the Gospel, the spirit of immortal love which caused Jesus to offer up His soul a sacrifice for sins. As toward the awful and holy Sovereign that accepted sacrifice is a ransom for the whole world. In the actual results, as toward miserable *sub-servants*, the offering of that most precious life has proved a ransom for *many*. The Gospel forms the Church, and the two united may be compared to a Key *intrusted* to those who are redeemed, in fact; and who are, therefore, esteemed as friends, co-operating with the Sovereign Lawgiver and Master, in planting, extending, and establishing the Kingdom of the divine Pope who is in heaven. And were all Adam's children united, not merely in water ceremony, but in actual Allegiance, the Holy Spirit would be poured out upon all. And this would be the beginning of the millennial day, of the Evolutionary time during which the Gospel will be

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preached in integrity, and its pure spirit shall prevail exceedingly, and shall be felt in power by every creature.

But the Church is sent with the gospel, as Missionary, not only to civilization and to *Christendom*, but also to every new generation. True, there is no regular succession as if every one was born at the same moment, and all died together. While the old man is dying, the infant is being born. Yet there is, practically, a new generation every twenty years. The natural man is ignorant of the gospel; and unless the young *feel* its influence, as the dumb animates, or can gather, as they grow toward maturity, some idea of its reality, they enter the battle of life, practical infidels. Hence political and religious tyrannies (termed Beasts in Scripture) are, with the new generation, rising up and clashing with each other under the immediate countenance, and in the spirit of the anti-Evolutionary enemy of souls. Sometimes he holds men under his sway through the power of public opinion. This is specially the case with the people here, North and South. In a certain sense Lincoln could not have acted otherwise than he did. The fear, the absolute certainty that he and his party of negro fanatics would be buried in a political grave beyond resurrection nerved the man to desperation to "save the Union" and his fellow-conspirators. At the South public opinion was fully as potential as the grand inspiration of the righteous cause. Skulkers had to hide as much from the scorn of neighbors as from the conscript officer. In fact, this spirit is universal. Queen Victoria is held to her church and state Headship by the Aristocracy, as these are held to their place by the middle classes. Bismark is supported by the war-spirit of the German people, though it may be that public opinion in Germany is nothing but a reflection of the idea of forcible Imperialism. Those people, however, are not on a level, quite, with the national serfs who are incapable of forming a public opinion, as against their Idol. But some day there will be a fall of the wicked Unions fomented

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by the sub-Sovereign who preaches through his pulpits that the Social Compact, adjudicated by divine Sovereignty, is the hot-bed of Wrongs; and that the Treaty of political friendship was a "Covenant with Hell." The same fomenter is at work in Europe where the nations are all at enmity with each other; and Treaties are made between *enemies*, only to be broken. When the Federal Church shall move solidly against the works of the Enemy, in the unity of Truth, a terrible Army with banners, not mere sect and heretic skirmishers, the onset will be irresistible. The Twelve were confederated with the Head while he was in the world. And every bishop ordained, and every church organized, was an accession to the religious Confederacy. Individually and collectively they were *one* in the spirit, and ever aggressive, as Christ is ever aggressive against the Enemy. The Church has many times been forced to retreat, but *never surrenders.* Confronted with cruel Pantheists who made nothing of butchering hecatombs of gladiators for a holiday; attacked in rear, furiously, by the implacable enmity of the Jewish priesthood, this little band of Christian Confederates constantly extricated themselves, and assaulted with calm and sustained enthusiasm the wide empire of Satan. They permitted nothing like submission or neutrality in face of the fiercest persecution. To be neutral was to be nothing, and submission to untruth was the equivalent of death. Discipline was nearly perfect. The presbyters, whether Ambassadors for the King immortal, or bishops, or upper Servants of the Church, encouraged the commonalty by displaying their own dependence, for success, upon the Head; and the masses, the congregations, learned *their* place and maintained the fight with the devotion inspired by the greatest of causes. They obeyed the injunction, be subject to your religious rulers, knowing that these rulers were *not* enforcing their own laws. By injunction of the Apostle they also submitted to the unchristian Cæsar, the ungodly slave of the sub-Sovereign. Born in allegiance, like Samuel, or having

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attained it, like David, they went on toward perfection in the new life, a perfection that *cannot* be compassed in this life. Possibly without having ever heard the term, Allegiance, they well knew the meaning of its equivalent, and rejoiced in the glorious Freedom annexed to Serving the King of kings.

The question recurs, by what spiritual means must the Church live? By holy conclaves and holy councils, and holy laws, *laws*, LAWS, dumbly replies the Man of Sin. Laws to permit sin, laws to prevent it. And when we regain power, our holy, infallible means of excommunication, torture, confiscation, death, will come into active play. The daughter talks somewhat differently. The Church must live by the State and Church copartnership. *Laws*, also, of tithe and glebe, and what not. You are mistaken, say the orthodox. We *have* the law already. Courts, *Courts* are the only means. Courts held by Wesley's bishops, and somebody's Baptists, and by Presbyterian Sessions and Synods and Assemblies. And so they go.

The Church of Christ, His Federation, will be supported by no such means. As the "orthodox" well say, the law was a finality when Jesus rose from the dead. The most elect of elects, therefore, adds or subtracts one iota at his own peril. "But the courts?" Don't bother your pious skull about Courts. Christ is also the Judge whom you and all others will have to meet; and he left no commission for sub-judges. Your courts sit to receive members or to excommunicate offenders; but, if you will receive it, *no one* entered the Apostolic Church through the door of a court, and excommunication is *the* means of Phariseeism, and is adopted and improved by Romanism. There is not authority, even, to try preachers for doctrinal errors. What! Say the Pans and all, you are an ignoramus or a crank. Ah, indeed! If so, old John, who once leaned on Jesus' bosom, was a crank. Did *he* silence a "malicious prater" who was busy "casting out" of the church? No. The sins of this early popish goat, this tadpole Gregory, were "retained" in the mind of

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the noble old Evangelist, who intended to give this prating bletherer a piece of his mind when he set eyes on the sneak of the sub-Sovereign. The *congregation* were simply *warned* against his teachings and doings.

The duties of the *federal* bishops are very simple, and may be summed in a few words. They are preachers, *i. e.*, teachers of the *Gospel*. They are to teach parents the means of physical *evolution;* as, blood purity, chastity, temperance in all things; faith in the atonement, the means of spiritual evolution; the inclusion of children in the covenant, and their education by *parents;* and by the Church, as auxiliary. As to outsiders, the business of the presbyters, or eldership, is to naturalize into the Kingdom those adults who fly from the sub-Sovereign; to naturalize them upon their own profession of repentance and allegiance, and to cast out *none*. This casting-out idea runs with Church-idolatry, and is a sustainer of false bishopry, with its long train of clap-trap, such as converting bread and wine into body and blood; kneeling at an imaginary altar to celebrate the perfected Passover; calling "mourners," under threats of "eternal hell" if they stay away from the altar of prayer, and many like things injurious and even fatal to the religious autonomy of the human will. Doubtless many a poor soul, especially of the young and of the naturally weak, look on themselves as *adjudged* Christians, by having the head touched by some "bishop," or by admittance into Church through some "court." To the primitive Church, who loved the ascended Redeemer with most passionate devotion, excommunication was unknown. Sorcerers and Pantheists joined the Church, but when their abolition nature came out to the surface the *anathema* of the bishop was a deliverance of them to *their* master, in connection with reformatory punishment by the congregation, who were not to eat (probably the Sacrament) with such persons, unless they repented. Those sub-converts were admonished by one word from the bishop: the *Lord* cometh. Certain other sneaks were distrusted as spies upon the liberty of Christians, but

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were not cast out. In the matter of true allegiance there can be no shuffling of individual responsibility, or a *distribution* with one's fellow-men. Had John followed the Master with a motive of low selfishness, it would have been John's concern, not that of the Christ or of the other disciples. Judas followed him with some such motive, and it was Judas' concern. As the man of Iscariot was not a conscious hypocrite, but really had a conscience and a soul, his sub-motive warmed at length into action, drove him to remorse and despair.

The sameness of the means of perpetuation used by Popery and the *Nation* may be here exposed, evidencing the *unity* of *action* by the sub-Sovereign through all ages; and his anti-Evolutionary power in varying degrees, over humanity. These means are excommunication, torture, open robbery by forms of "law," and death. Popery did not excommunicate a subject in order to let him go. It did so for the end of subjugation to its bigotry. The mean "King" (really he was not fit to be such) who did "penance" for his throne, shivering before the doors of the pop-eyed tyrant, could testify on this point. *Tortures* in every form, mental and physical, were familiar to the shaven-skulled swine, who did not rise to the dignity of goats. *Robberies* by tithes, and by plunder of "heretics," kept fat the lazy, worthless priesthood. And *death!* How often were the mean-souled "Kings" required to build and fire the pile which burnt some martyr to ashes. So, in material parity, with the *Nation*. By a non-declaration of No-War it *excommunicated* the Confederate States, *not* to let the "wayward sisters depart in peace," but to subjugate them under its tyranny. Its *torturing* qualities are manifest in non-exchange and barbarity to prisoners (some were put in irons as pirates!) and by all the infamies of "reconstruction." Robbery! open and shameless; it is useless to speak of it. Death! The southern forests of pine seem to have taken up the burden of a new and eternal sorrow, their song an ever-murmuring requiem for the dead. But this blood-stained *Nation* will find

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not many beggarly Southern suppliants shivering at its doors and imploring its holy blessings upon repentant *rebels*. It is admitted that oaths of *office* were incorporated into the administration of the Federal Government. It is *not* admitted that the Federation itself was made dependent upon oaths, or bloodshed, or anything else except the Pledges of an honorable compact; a written Treaty, in effect, between Thirteen friends; the Union, of course, to subsist as long as the treaty was unviolated. But the *Nation* having *violated* the treaty, and having, further, gorged Federal Liberty into its brutal maw, stands the naked slave of the sub-Sovereign; and if not limited by some fear of the still smouldering spirit of democracy, its government is as perfectly popish as was that of Rome in the plenitude of its infamy. Down with the Nation! Up with the Republic, *with any name*, so it is again a Republic! It must not be inferred from this that politics and religion are to be a sort of Church and State cis-Atlantic mongrel. Only this: the two have a common enemy, and they should move solidly against him.

Persons may imagine that Church privileges are to be common to everybody; the elders mere clerks, bound to record, as members of the Federal Church, all sorts of products of mixed heathen, pagan and fetich civilization. Not so, indeed. It will devolve on the Presbyters (whose duty is the opening of the door of the Church) to speak kindly to all who may present themselves for membership, and to explain that allegiance to the *Sovereign* is repugnant to allegiance to any other power whatever, angelic or human; and that the atonement is sufficient for the salvation of every sinner, except a *poisoned* abolitionist. Young man, remember: repentance is *secession* from the sub-Sovereign; a mere whine of regret for past sins is not repentance. Young woman, a feeling of sadness, from the almost unconscious violation of a noble ideal, is not repentance. Heed not the priests or preachers who neutralize or pervert soul-energy with the, *at best*, doubtful tale of immortality. *No creature is immortal.* The Mediator

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offers in the *Gospel* the *means* of immortality, to be attained by your own diligence and energy ; not by the *caresses* or by the *discipline* of this or that "Church." Still, the Church of Jehovah, the Self-Existent, is a means provided by infinite wisdom and goodness toward the sons and daughters of a fallen race who are surely drifting to the vast Ocean of eternity.

It may here be demanded by the pan-Pans, what is the use of general assemblies, or any other assemblies, if the good people are debarred from making "laws" or holding "courts ?" The pan-Pans themselves have the idea in their great, world-wide assembly. Nearly, possibly all, sects have some correct ideas ; and useful, if they only knew how to place them. Popery somehow got hold of the idea of purgatory, and if that idea is false, woe ! to the *civilized* "Christians." But Popery merely added a side traffic by its inventive genius. The Apostles assembled in council more as presbyters or representatives of the several churches, we imagine, than as Apostles to enforce Apostolic authority. And if the general assembly would do the same they would place themselves in line with those inspired presbyters. A warning to a congregation, or to the trustees of a college who look after the welfare of Divinity students, that this or that man is teaching any false doctrine, according to the best sense of the assembly, would be the limit of authority. The Apostles, sent by Christ himself, most carefully abstained from interposing *their own* authority between the Head and His body, the Church. That is, churches founded by them were in federal union with the Federal Head ; not with them or under *their* authority, as *inspired.*

What, then, has the preacher who has the burden of souls on his conscience to do, in all these difficulties ? Paul answers : My child, my son, preach the word. Are you a watchman to warn of danger from the coming enemy ? *Warn* them. If an Evangelist or a bishop over a particular charge, preach the word. If hypocrites will go to perdition, let them go ! If every creature in the world rebels, the Almighty's throne is

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not moved a hair's breadth. And the *word* is not and cannot be preached by abolition fools. Here No-history is reminded of an omission. In exposing the Rebellion, so vast a range of causation has been explored that some details in the making up of a system have probably been omitted. It has been shown that the atoning Son purchased the *whole world* from the Sovereign. Abolishers of Law may sneer and say, then He purchased us, and we, also, are safe, if the purchaser is recognized by the Sovereign. But here is the vital idea. The Father is not a seller; He *gives* souls to the purchaser. The Sovereign needs no price whatever, and to Him it would be nothing if every creature fled across the Mason and Dixon's line, if we may so express the idea, into the tolerated "freedom" of the sub-Sovereign. And He does not impose upon the Son of man, as *gifts*, any of the mere religious clatter-mills or proud Cæsars of the world. Remember: the Sovereign Father notices man only through the medium that emanates from Himself, *i. e.*, the atonement. In other words, He foresees and *acts* only through the faithful slaveship and triumphant sovereigntyship of the Son of man. Every prophecy is *executed* through the pure and only perfect Redeemer. For example, it is probable that the time of the Man of Sin expired in 1866. Ever since that year it follows that the real Pope, *intrusted with Sovereignty*, suspends the thunderbolt of doom, which *must* fall, and may fall at any hour, bursting the sub-allegiance chain forged by false Pope, by semi-Pope, and by Infidel, into billions of fragments. And when peoples realize that the alternative is between dismal free Atheism and allegiance to the Redeemer, they will turn to Him, and leave atheism to a few cacklers over the addled eggs of sub-freedom.

The first great movements toward the millennium will begin in a true estimation of man's place in redemption, and a consequent re-statement of doctrine as to the fall. Take Mr. Beecher, for instance,—a man of high intellect. His grand mistake begins with Adam. His idea of evolution

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implies the creation of two blubberly, fat-jawed, six-foot high babies, around whom the serpent had merely to twine himself and make them squawk like two flaxen-haired trooly dolls. They *could not fall*, because there was no space to fall.

We have urged converts to the Federal Church to adopt a pure Trinitarian Speech. It behooves the League, also, to adopt a pure republican speech, in which the term *popular* government instead of *national* government, will be invariably used. Popular government, we say, not by the people *en masse*, but by Peoples of Republics, *federally* united. There is no more glaring misnomer than *federal Nation*, which implies that a forced union is a *federal* union, or that the present government is a *federal* government. We confidently expect the sons of Independence to occupy higher ground, in respect to the *Law*, both as Instituter and Protector of the rights of *property*, than the average "churches." Meantime these churches will, by a more perfect conversion, camp upon the Mountain; so that the two vast hosts will be, in their respective limits, as were the guards round about Elisha. Then the abolishing creatures who foam, and teach that property is robbery, will be rendered harmless; and abolition "Christians" will be noticed only as rare and curious fossils of the sub-Sovereign.

When Legislatures, and Congresses, and Parliaments, and Bundergraths shall be eliminated from their vain places of tinkers of *Law*, young men of talents will subordinate the pursuits of this life, honorable indeed, but disappointing; they will subordinate their own souls to the will of the Divine Evolutionist, the calling to herald the verities of Allegiance, of Spirituality, and of eternal life, to perishing fellow-men. The religious Federation will be supported by the people everywhere, an innumerable host, giving freely to the Redeemer's Church according to each one's means; not pushed up, or dragged up, as if by the *law* of tithe, but in the spirit of gratitude for the unspeakable gift, far beyond the compre-

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hension of the most glorious Angels. Education, especially the moral, will begin in the Home. Virtues will be individualized, by *shunning* temptations; and if overtaken by the Enemy, by *overcoming* the soul-destroying sins. Animal parentage will be frowned upon by public opinion, and its products will not be palmed off on the People to be educated by taxation. Poverty will be robbed of its sting; for, after all, although the plane of poverty will be raised, there will ever be, relatively, the poor and the rich. The poor, taught of God, will labor cheerfully, and with energetic prudence and care, for their own children, looking for the better reward. The rich will rejoice in the privilege of helping the honest poor, the afflicts of Providence. A general system, better than any extant, may be devised and supported by the rich, voluntarily. Men having learned that soul-destruction comes primarily from the anti-slavery Rebel, who is supported by Cæsarism close to the verge of civilized contempt for the Lawgiver, will prepare for the fight. The day of the Lord is drawing near. Enroll, then, under the banner of the Faithful and True, upon which is written *Allegiance* to the King of kings. The Czar-like crowned Electrons of earth will rally around the banner of the Beast and false Prophet. But, in the figurative language of retaliation, these will be taken by Him who rides upon the White Horse, and by His army; and will be cast *alive* into the Lake, a type of the extermination of Cæsarism from the earth, as the living tyrannical factor in human government. Rev. xix. 20, 21. The remnant, the plumed Cockchaffers, with sword stuck on side, *i. e.*, "standing armies," the ready, passive instruments of the False Prophet, and of the various governing Beasts, will be "Slain with the Sword." This may intend the elimination of such instruments from government, by a peaceful evolution and spread of knowledge among the lower classes of all nations; or it may intend no figure, but their literal slaughter on the field of carnage. Then the powerful Angel, descending from Heaven, will lay hold of Satan, and will cast

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the deceiver of coeval Angels and of his sub-allegianced of earth into the abyss, there to be in close prison for a thousand years.

Contemporary with his imprisonment, the millennium will have begun. But we learn that, at the end of one thousand years, it is the design of Providence to loose Satan out of prison. Instantly the Deceiver of Nations is at work among the nominal converts, the practical Unitarians of Mongrel Islamism and *missioned* Christianity, the wild Asiatic hordes; blood-mixed, probably, with their Russian or English Conquerors; ready to burst out into Gog and Magog fighters; fierce, war-like, the motive of whose conquests, as in the beginning, will be that of freebooters. But fire from Heaven will *devour* the innumerable host. Then the Devil, the Deceiver, will be cast into the same Lake with his former instruments of wrong, and shall be tormented *day and night*, forever and forever. That is, his torment on account of this last offense will be limited to the aionic period during which the old Earth, with its primal environments of air and ocean, shall revolve upon its axis. Rev. xx. 10.

And now the pigmy human revolt against the awful Jehovah, the dread Sovereign of the Universe, having left behind all the glorious dreams of this life, is passing on towards the fearful tragedy of Abaddon. The very materiality of earth and heaven will fly away before the transcendant brilliancy of the great white Throne; and the dead, evolved out of their primal dust, will stand before God, the final Judge of all the Earth. The vast ocean, in passing away, will give up its dead; the grave and invisible world shall disgorge their contents; and shall be judged every man according to their works. Death and hell shall be cast into the lake of fire (*i. e.*, Gehenna). *This is the Second Death.* Rev. xx. 13, 14.

What the environments of life in Gehenna may be cannot be known by any mind, with certainty. If material violence of one against another be possible, no doubt those gloomy regions will reflect the shadows of demons, enforcing Satanic

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slavery in its most cruel and revolting forms; and the shrieks of murdered fugitives trying to escape the Abaddon mastership of Hell, and falling in the throes of the Second Death, will be lost in the materialized Silence of the infernal pit. And when the Soul of the once powerful anti-slavery Rebel, left alone of his inferior hosts, shall have evolved away from primal strength, down, down, into non-entity, the last hours of the Ages given to lost spirits will have expired, and all reprobate life will have disappeared from the universe.

On the contrary, in *aionic life* in the *New* World, the continuous vigilance and patience, making calling and election sure, will be ended; and happiness will consist in *perfecting* the spirit. The *extravagancies* of equality will disappear, and the imagination that every one in the New World will be a Newton or a Laplace in intellect, or a Baxter or a Chalmers in Spirituality, will be corrected by a knowledge of the reality. Such imaginations of equality and creaturely perfection naturally follow the nonsense with which the anti-Evolution Spirit baptizes his abolishing organisms of earth.

Scientists pretend that man's atmosphere will, at some indefinite time in the far-distant future, be sucked into moon-like fissures and caverns; and that this, like the moon, will recede into a dead world; and that all its inhabitants must perish. They draw conclusions from the rigid laws of physics, and argue that, as the fiery center cools, the earth will swing, in the coldness of space, an ice-cold world, as unresponsive to the warmth of the failing Sun as the peaks of Himmaleh. But there is a Self-existent Supreme who controls the *laws* of physics, and by His ordainment the conclusions of Physicists will be overthrown. Instead of the atmosphere, Satan and all reprobated forms of Electron will be sucked into the interior; and divine means for the final Conflagration, opposed to the congelation of the world, will be put in motion; the result being a new Heavens and a new Earth; the Kosmos, including the Atmosphere, will be purified,

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and not destroyed; and the materiality perfected for the habitation of the Spiritualized Man.

But follow, for a moment, the Scientists; and take, as ordained by physical law, that our world shall pass on to a state of inaptitude to every species of life. The rest which the Omnipotent took at the end of the Sixth day, or period, or epoch, or age, will not be of such a character as that He will be *unable* to create another world for every one who shall have availed of His Son's invitation to the great supper. The Analogy of Physics teaches that every creation of Suns and of worlds, and of every living *creature,* tends towards extinction. But there is a *reserved* Omnipotence, if the term is allowable, as there is of Grace, over the Souls of Allegiants, which confound all the powers of *extinction.* The heavens, where the light from Jehovah is subdued through the mild and pure glory of the Temple, and where the emblem of immortal love is ever present, is but a small part of His physically perfected Universe. And in whatever part of the unfathomable dominion of the all-powerful Sovereign His faithful redeemed may be, they will *live* in the immediate protection of HIM, who alone hath immortality. And when the *aion,* or age of extinction of *heavenly* life draws near, they will rest themselves upon Omnipotent power; they will be renewed; they will run, and not be weary; they will mount up again as on eagle's wings. But as to *comprehension* of Divine Existence, their life-distance from the awful BEING, who is independent of matter, but upon whom all materiality depends, will be as great as now. And as age after age shall go onward in ceaseless round, still the inexhaustible theme will be: Worthy is the Lamb that was SLAIN, of power and wisdom, and honor and might, FOREVER AND FOREVER.

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